The Missionary Herald

VOLUME CXIV JUNE 1918 NUMBER 6

Our Cover Picture

A NUMBER of the illustrations appearing in this issue represent scenes in Japan, and their use is suggested by the fact that our thoughts have been with the Board's Deputation to Japan and with the Japan Mission, which has taken pleasure in entertaining the Deputation among the beautiful and historic scenes of the Sunrise Kingdom. The cover design is made from a photograph of one of the great double bronze figures at the Buddhist temple of Asakusa, in Tokyo. Asakusa is a famous park in which is held a permanent fair, and is a favorite holiday resort of the citizens of Tokyo.

Return of Japan's Deputation

AS these pages are being read, the American Board's Deputation to Japan will be homeward bound. We nave not yet received the anticipated communications from one and another of them reporting their experiences and observations. The fact is, doubtless, they have had too many experiences to find time to report concerning any one of them. From allusions in letters from Japan missionaries, from Dr. Pettee's racy account in *Mission News* of the way things began in Tokyo, and from the good-natured protests that have been coming as to the hurried and overcrowded visits that could be allowed each of the stations, whose affairs needed far more extended and deliberate consideration, it is apparent that the members of the Deputation were fairly overwhelmed by the attentions showered upon them, and the demands that were made upon their time and strength. Public functions and private interviews; welcomes by Kumi-ai Christians, by Japanese officials, and by the American Ambassador and Mrs. Morris; calls upon Premier Terauchi, Baron Hatano, Governor Inone, and many other high dignitaries; visits of respect to the graves of some of the honored dead; receptions, dinners, meetings; these and many other engagements followed one another in swift succession, and left all too little time for the quieter and more serious contemplation of mission problems. As the weeks went on, however, way was found for getting at the direct business of the Deputation, which was rapidly pushed along, and its problems were worked over and over in this succession of visits till they were finally brought to review and reconsideration in connection with the annual meeting of the Japan Mission at Arima, May 15. From that climax of their trip, the Deputation turned to make their way home. We hope to be able to present to our readers, in following issues, some of the good things gleaned by this group of clear-eyed and sympathetic investigators of the Christian movement in Japan.

New Missionaries

THE Annual Candidates' Conference has a vital interest to every friend of missions. To the outsider, who thinks of missions as only an abstract enterprise, the personality of the workers cannot mean much. It would be a great gain if all of our churches could come into personal contact with the members of the new group for 1918.

They gather in conference from June 11 through the 16th, in the Board Rooms. This year there are six married couples and two single men going

out under the American Board, with fourteen women under the Woman's Board of Missions and six or eight under the Board of the Interior. Two appointees of the Board for the Pacific have already sailed for Japan, so no representative from the Coast will share in the conference.

The conference will number nearly forty, but with a majority of women. Doubtless the special Jubilee pressure of the Woman's Board of Missions has resulted in their good showing. Next year we may hope for a similar advance from the Interior District.

The conference sessions are not a recreation, but close and concentrated thinking is required in following the session hours. In addition to the usual hours of conference with the various Secretaries of the Board, there will be the reception hour with the officers and friends of the Woman's Board, the afternoon reception at the home of President and Mrs. Moore in Cambridge, and a Sunday of important public meetings.

Why for Turkey

THE call of the American Board for 175 new missionaries for Turkey has led to many inquiries from missionaries and friends of the Board. Some have asked why such an overwhelming increase in one single group of missions, when there are great, unfilled needs in nearly all of the other missions. Manifestly the peculiar conditions that prevail in Turkey and the Balkans are not in the minds of those who seriously raise these questions.

We would call attention to the fact that this coming summer four years will have passed since any new missionaries have been sent to Turkey. In the meantime, each one of the 200 missionaries connected with our Turkey field is four years older than when the war began. Just a little calculation shows that 800 years of effective missionary service must be deducted from the sum total of that available four years ago, and this must be supplied by new blood even to keep the standard of efficiency where it was then. Within these four years, some twenty missionaries from this field have died or retired from the service, and their places must be filled. In ordinary times, from fifteen to twenty new missionaries were appointed annually to these four important missions; hence we see that from sixty to eighty of the 175 now sought would but provide the ordinary reenforcements due. From this it is evident that a considerable proportion of the increase called for is required to restore the missions to their former strength. In addition, we are face to face with the terrible fact that a large number, probably two-thirds, of the native Christian leaders have miserably perished; while those who remain, by the intervening years and the terrible experiences through which they have passed, are greatly incapacitated in strength and vitality.

The Moslem Claim

THE great outstanding fact, however, that constitutes a challenge to the Board and the constituency back of it is, that Mohammedanism has broken with its historic past and its centralized leadership, and is no longer a united religious body, but is rapidly breaking away from its traditional conservatism. Turkey has for five centuries possessed the two outstanding centers of Islam for the world, the sacred shrine at Mecca and the seat of the Caliph. Both are now lost to it. The discouraged and disheartened Moslems of Turkey have the right to expect from the American Board and its missionaries that they now prepare to teach them the content, claims, and promises of our blessed Christianity. Here is a field peculiarly belonging to the American Board, in which from six to ten millions, and perhaps more, Mohammedans dwell, who will be far more accessible than Moslems have ever been before in that country. We cannot close our eyes to this responsi-

bility and opportunity. The missionaries from Turkey, who so clearly see and so deeply feel the urge of this need and call, claim that we should ask for a far larger number of recruits to enter upon the work as soon as the war ends. There is no question that ten times the number asked for would be none too many to enter and effectively occupy what is essentially a new field of action.

In Mid-Pacific

CURRENT history is making by water as well as by land, and in answer to various queries we are glad to account for our work in the Pacific. The Micronesia Mission of the American Board comprises now only the Marshall Islands and Kusaie, since Nauru and the Gilbert Islands have been passed over to the London Missionary Society. All the work, therefore, of the American Board in Micronesia is under the Japanese flag, as the Japanese took possession of Kusaie and the Marshalls early in the war. A large liberty has been given the missionaries in their work, although there are some hindrances in the Marshall Islands. Mr. and Mrs. Maas were German subjects. For a time, Mr. Maas was prevented from touring. He has now resigned from the Board, but whether he remains in the Islands or not, the Board is not informed. Miss Hoppin has been to the Islands, and has been appointed by the Prudential Committee to have general charge; while Mr. Heine, from Australia, not an appointed missionary, who has served the mission faithfully for years, is there taking immediate charge of the details of the work. The Japanese officials have been friendly, so far as reports have been received, and there is no reason to feel that this attitude will be changed in the future. The Misses Baldwin have had a successful year upon Kusaie, with no hindrances from the government. Letters from Miss Elizabeth Baldwin are quoted in our Foreign Department.

The Bible in One More Tongue

THERE was passed about the Prudential Committee table, at a recent meeting, a copy of a new book, fresh from the press—the Bible in the Nauru language. It is published by the American Bible Society, with the financial aid of the Massachusetts Bible Society and friends in the Central Union Church, Honolulu. The work of translation, the preparation for the press, and correcting of proof have all been done by Rev. Philip A. Delaporte, who has been the American Board missionary in the island of Nauru supported by the Honolulu Church, and by Tim Detudamo, a native teacher from the island, who came to this country with the Delaportes in 1915. They brought with them, also, the manuscript copy of a hymn book in the Nauru language, which by the further generosity of the Honolulu friends is now in press. So this small island in the far Pacific seas, with its population of about two thousand souls, is now furnished with Bible and hymn book in its own tongue. Mission work in Nauru has within the year been passed over by the American Board to the London Missionary Society, which is now caring for all the Gilberts, to which group this particular island has been transferred since the war began.

Growth in War Times

IN the midst of the distractions of the war, foreign mission work goes on. It goes on even in the belligerent lands, despite many interferences and difficulties. We may easily misdirect our sympathy for the missionaries in those lands by dwelling upon the labors that are broken off, rather than upon the fresh opportunities they are unable to meet. A letter from Mr. Cooper, of Salonica, which city is certainly a storm center in the Balkans, written March 4, has nothing whatever to say about hardship, losses, or interruptions. Its burden throughout is as to the pressing need of enlargement. At

a recent station meeting, authority had been given him to write concerning the purchase of a site for future work. In view of the destruction by fire of the former premises, the question of a relocation in more advantageous surroundings was urgent. He fears the Board will be loath to do anything definite in the present crisis; "yet," he says, "our need presses on us daily. A day school which was started in 1914 has had a phenomenal growth and demands more room. It has four rooms already, but we must add a room a year for some time to come, or else cut short its natural development." Through all the letter he urges this and other definite openings and indications which call for advance. Salonica, he feels, is a splendid center from which to do a large work for the Greeks. His one thought is of the chance which is offered the workers there.

And in Turkey also

FROM some mission centers in Turkey come similar stirring reports of vigorous and effective work. A letter has come through from Miss Vaughan, the sole missionary remaining at the isolated station of Hadjin, high in the Anti-Taurus Mountains. Instead of revealing a situation of loneliness, privation, and the blocking of all missionary work, she reports comfortable and cheering conditions. They have food and clothing sufficient. The government looks after them well. The local official in charge is "a very nice man. He does not spare any help he can render. In the school there are over two hundred pupils. The children in the 'Home' and the friends there are all tranquil, and respectfully send salutations." Miss Graffam, alone at Sivas, makes a like report, save that the needs of her refugee work press for larger supplies.

From Smyrna, on the coast, which has been the station least affected in its mission work by war conditions, comes the announcement that they were preparing for the fourth annual student conference, to be held in May on the college compound at Paradise. To this assembly, which is patterned after the student conferences at Northfield, come graduates of the college and other young men and women representing the student body of our Turkey Missions. Word had been received from several of the "old boys," some of them Greeks and Armenians in military service, inquiring if the conference was to be held this year, and indicating that they hoped to arrange a possible leave of absence so as to attend.

Notwithstanding the heavy blows that have been struck at mission work in Turkey, and that still hamper it, particularly at many of the interior and more eastern stations, it yet remains true that there is live and rewarding opportunity at other centers; and that those on the ground are concerned with the amount and the challenge of the things that can be done, rather than with the work that has been stopped.

The Armenians Are Grateful

THE name of M. Leopold Favre is a familiar one to all Americans who are interested in the relief measures extended to the Armenian nation in their days of trouble, and to most of the Armenian race, to whom he has extended aid and sympathy. Indeed, he is known in Geneva as the "father of the Armenians." He was in Armenia in 1909, at the time of the Adana massacres, and witnessed the suffering caused from such atrocities. He has some knowledge of the Armenian tongue, as well as of their history; and he has endeavored to make his service to them not only the bringing of food and clothing, but also the rehousing of the destitute, the organization of permanent industries, and the establishment of institutions which will be for the lasting good of the people. He has been much interested in the American Board's Turkey Mis-

sions, and has shown strong friendliness to all the American Board missionaries.

Dr. W. Nesbitt Chambers, who is now in Geneva, tells of a recent tribute paid to M. Favre. A group of Armenians called at his house to present a beautifully ornamented and engraved "Kontag" (Episcopal Letter) from His Holiness Kevork V, the Catholicos of all the Armenians, enthroned at Etchmiadzin, in Russia. He is the supreme ecclesiastical dignitary of the National Armenian Church, "Supreme Patriarch of the National Seat of the Apostolical Mother Church of the Holy Cathedral of Etchmiadzin." The letter went on to express gratitude that "at the sight of the sufferings of our flock, you stretched from the heights of the Alps, as it were from Heaven, a charitable hand towards our persecuted sons"; it mentioned gratefully the orphanages and asylums furnished by M. Favre and the Swiss people, and put into words devout and sincere prayers for the welfare of the benevolent Swiss gentleman. The letter also shows, on the part of the Armenian nation, a thorough appreciation of and a deep gratitude for the efforts made to rescue the perishing people, efforts which inspire them with the hope of renewal and with the enjoyment, at some time, of freedom and an opportunity for progress.

A Good Samaritan Crusade

THERE left New York, about the middle of April, en route for Palestine, a company which was as truly a Christian crusade as any band which sought the Saviour's birthplace in the years of the Middle Ages. A "crusade of Good Samaritans," one missionary official declared it to be. Officially it was a Red Cross Commission, on its way to extend relief measures and medical care to people of the Holy Land, who have recently been freed from Moslem rule. For some time, the American Red Cross has been planning to relieve conditions in Palestine. Famine and disease, typhus and cholera, have exacted heavy toll, and the condition of the civil population is very serious. Dr. E. St. John Ward,

DR. E. ST. JOHN WARD

professor of surgery in the American University at Beirut, Syria, is to be one of the deputy commissioners of this party; while Dr. John H. Finley, president of the University of the State of New York and Commissioner of Education for New York, is to be head of the commission, and will join them in Palestine. The party of fifty-seven, which left New York together, included several American Board missionaries. These had been forced to leave their work in Turkey, but are eager to go back to the service of their stricken people, and have embraced the opportunity to get as near them as Palestine. Thus they may not only be of service now, but may be near their respective fields when the war closes. These missionary members of the party, besides Dr. Ward, are Dr. Jesse K. Marden, formerly of Marsovan, with Mrs. Marden; Dr. Charles E. Clark, of Sivas; Miss Isabel M. Blake, of Aintab; Miss Jeannie L. Jillson, of Constantinople; and Miss Bertha B. Morley, of Marsovan. The commission sailed from New York and went round the point of Africa, up the East Coast of that continent, and through the Suez Canal. When they

reach Palestine they will set up four distinct units to combat cholera, typhus, and other diseases. A fully equipped hospital is to be located at a given point. Dispensary and village work will be established in country and village districts. A large supply of equipment in the way of automobile trucks, furnishings, and medicines was included in the commission's outfit.

Two Requests

FROM time to time we make known some of the "wants" which the missionaries uncover in the cultivating of their fields. Here are two: Sunday school picture rolls, especially those on the Life of Christ, needed for woman's station class at Paotingfu, North China; a communion service for the young church at Barsi, the newest station in the old Marathi Mission, and a center of exceptional opportunity. John G. Hosmer, 14 Beacon Street, Boston, will be glad to receive and forward contributions to meet these needs.

The Board Loses a Friend

THE Coöperating Committee of the American Board for Chicago and the Interior has put into the form of a widely circulated resolution an expression of the sorrow and sense of loss caused by the death of Mr. Edward H. Pitkin, of Oak Park, who for the past twenty-seven years had been a corporate member of the American Board. In that long time, Mr. Pitkin had attended nearly every annual meeting, had served on important committees, given generously to special objects and to the Board's regular work, and been unfailingly ready to take hold of its various undertakings.

Mr. Pitkin was born at Saratoga Springs, N. Y., in 1846. His father, after experience in California as a "forty-niner," located in Chicago in 1860. From Chicago, Mr. Pitkin, although under age, enlisted in the 132d Illinois, near the end of the Civil War. He was in Chicago at the time of the great fire, and with his partner, Mr. J. W. Brooks, organized the firm of Pitkin & Brooks, with which he had been connected until his death.

Beloit College, as well as the American Board, had shared in Mr. Pitkin's interest and gifts, he having been chairman of the Ways and Means Committee in charge of the increase of its endowment for a number of years. Mr. Pitkin had lived in Oak Park, Ill., since 1871. His death, however, took place at Daytona, Fla., on April 23.

Resting Places

WITH the beginning of July, as in years past, the missionary rest house located at Old Orchard, Me., and known as "Minnie's Seaside Rest," will be opened under the care of Mrs. S. G. Gunn. The home is interdenominational, and is chiefly for missionaries who are in America on furlough, although returned missionaries who are engaged in Christian work at home are also received. Applications may be made to Mrs. Gunn, at Old Orchard, after June 1. Another resting place for a similar class of people is "Mountain Rest," a group of cottages on a hill some 1,500 feet high, reached by auto or carriage from Northampton, Mass., near the famous Lithia Springs. This, too, is interdenominational in its welcome, and is in charge of Mrs. L. W. Cleveland, 530 Elm Street, New Haven, Conn. Yet another announcement of hospitality to missionary folk is embodied in a letter announcing the thirty-fifth annual meeting of the International Missionary Union at Clifton Springs, N. Y., June 12 to 17. "All foreign missionaries home on furlough, all new missionaries under appointment, and all missionaries who have retired from foreign service" are invited to the conference, which will consider "Placing Missions on a War Basis." The Sanitarium hotel will entertain its missionary guests free of charge for five days. Applications should be made to Mrs. H. J. Bostwick, of the Sanitarium, Clifton Springs, N. Y.

Boston's New Church

THE month of May, 1918, witnessed the dedication in Boston of a church home for all nations, in the building put up under the auspices of the Morgan Memorial, off Shawmut Avenue, on Wheeler Street and Osborn Place. Every creed and every race will be at liberty, indeed will be urged, to hold religious services according to their own belief and custom, in their own tongue and with their own clergy. Twenty or more races are found within a short radius of the Morgan Memorial's social, industrial, and religious plant, and the new building will furnish a church home for men and women of all these peoples and of every sect. The structure will seat comfortably nearly a thousand persons in its main auditorium. It is built of reënforced concrete, with slight decorations of brick and tile. Walls, floors, columns and arches, even stairways and pulpit, are of the concrete. It is Gothic in style, and has attracted many visitors during its building.

The Morgan Memorial Institution, under whose auspices the church is going up, ministers in varied ways to the cosmopolitan district in which it is located. It furnishes employment to thousands of people who need assistance; it gives hundreds of children the advantage of two months in the summer on its large farm in South Athol, Mass.; it provides industrial training for ambitious young people, and provides courses of wholesome entertainments for its constituency. All this work is supported in large degree by the collection and utilization of cast-off clothing and other materials.

The head of this Collegiate Church of All Nations, as it is to be called, is Rev. E. J. Helms, D.D.; and Rev. Drs. A. K. DeBlois, George A. Gordon, Elwood Worcester, and a number of other eminent Boston clergymen have consented to serve on the affiliated staff of ministers. But the first contribution toward this new church came from China, from a missionary, Miss Althea Todd. She had once been a worker at the Morgan Memorial, but had gone to Hingwa, China. When she heard of Dr. Helms's plan, she sent her check at once, though only for a few dollars. She has sent many checks since the first one, and her desire to help carry out its manager's plans seems to be characteristic of all who are familiar with the results of the Morgan Memorial's work.

LINES FROM MISSIONARIES' LETTERS

Los Angeles, Cal.

"I never in my life gave as much to any one thing as I did to my little hospital. I'm way behind in money and health. And yet all I could possibly give would be as nothing at all compared to what came to me in return."—*Jane T. Taylor, R. N., leaving the mission hospital at Davao, P. I., for health reasons.*

Tunghsien, China

"'Vested interests' stoutly insisted on have been the ruin of many great enterprises in the history of the Church. Our missions are slowly learning the great lesson on the field. Will they be supported by like acts of sacrifice at home?"—*Rev. Arthur H. Smith, D.D.*

Kobe, Japan

"Tottori was fine to us [the Deputation]. One old gentleman said, after talking with President Blaisdell, 'After seeing and hearing you, we'll never take a gun at you.' The Deputation is really helping along interdenominational understanding and friendship."—*Sec. E. F. Bell.*

HIGH CHURCH CEREMONIES AT RILO MONASTERY

Rilo is a famous institution of the Greek Church, located in the Rilo Dagh, a mountain group connecting the Rhodope and Balkan chains in Southwestern Bulgaria. It is about forty miles south of Sofia, and is situated at an elevation of nearly 9,000 feet. It was near Rilo that part of Miss Ellen M. Stone's captivity was passed, in 1901, when she was in the hands of the Macedonian revolutionists

SOLDIERS IN THE STREETS OF SALONICA

SALONICA STATION MEETS IN WAR TIME

BY MRS. J. RIGGS BREWSTER
American Board Mission, Salonica, Greece

TO make a station meeting in war time vivid to your minds, I want to send some details of the session just held at the Farm (Thessalonica Agricultural and Industrial Institute).

Because of the six miles to be covered in coming and in going, we make a day of our meeting, leaving the city by 9.30 in the morning, and reaching home at seven in the evening. Mr. Brewster had to leave his classes and his supervision of the four teachers and 170 school children, who gather here in the yard with us. Mr. Cooper arranged to leave his work among the refugees, supervision of the laundry, the giving out of food, and the countless details of the work of a general missionary; managing to take only a trip to the Red Cross, to see about the employment of a poor woman, and a call at the printing office, to leave corrected copy of his manuscript of the thirty-five cent book on "Helps to Learning English," which he is compiling for the hundreds of Bulgarian prisoners whom he visits.

Fortunately, the cars were not crowded as we went out to the end of the city, but they carried the usual cosmopolitan crowd of Jews, Greeks, Turks, Italians, Serbians, Cretans, French, English, not to mention a sprinkling of blacks from Africa and yellow men from Singapore. The car took us across the burned district, where desolation reigns; but the untouched part of the last half hour's ride was all the more busy, for markets have been crowded into the residence

section. It is not enough to have the narrow street-car street crowded with automobiles, carriages, native carts drawn by single horses, or more cumbersome wagons drawn by oxen, or little donkeys carrying their loads; but the sidewalks must be used, not only by pedestrians, but by these out-of-door shopkeepers, who hang a dozen kinds of dress goods along the fence palings and stand eagerly by, hoping to make each pedestrian a customer.

One was even more impressed by the tremendous traffic as we stood at the terminus waiting for the Farm carriage, and watched the stream of automobiles—French, English, Serbian, Italian, Greek—speeding by, if they carried officers; lumbering by, if they carried freight; rattling by, if they were empty; or creeping by, if they carried sick and wounded. As we stood there, an English chaplain with whom Mr. Cooper had visited a sick officer came upon us. Since he had part of the day "off," he accepted the invitation to join us on our day at the Farm.

In peace times, our drive from the terminus to the Farm would have been over a rough road through the open country. In war time, we drove over a solidly built military road, through a whole city of camps, every one a hive of activity: supply depots, repair shops, transport camps, bakeries, hospitals, etc.

After following this road a little ways, we took a short cut to the Farm by a way back of the camps, up over a rise of ground, where we got our first glimpse of the Farm. What a sight it is, with its main building accommodating forty boys, a Greek teacher, Dr. and Mrs. J. H. House, and their son and daughter; with its great patch of mulberry trees and fruit trees separating it from the laundry and bakery, over which Mr. and Mrs. Clarke and Jamie live, in real refugee style, in a house 24 x 24 feet.

Next to it is the farmer's house,

ON THE QUAY IN SALONICA

with a room for the women helpers. Built onto it is the old carpenter shop, above which a refugee woman and her daughter live, who cook in the boys' kitchen. The refugee herdsman sleeps in the barn.

STUDENTS AND INSTRUCTORS OF THESSALONICA AGRICULTURAL AND INDUSTRIAL INSTITUTE DURING THE FIRST MONTHS OF THE WAR

As we got toward the end of our journey, we could see the boys at work on the different parts of the Farm, under Dr. House's supervision. We were much interested in the new chicken house which the boys are building, under Mr. Charles House's supervision. As we drove nearer still, we could hear the voices of teacher and scholars, who were occupied with class work. Our hearts were lifted in prayer for these two dear people, one past seventy and the other nearing it, who have given forty-five years of untiring service in forwarding God's Kingdom here in Macedonia, and now have the joy of having two of their children devoted to the same work.

In peace times, we would have been served a good dinner, but one is a genius who can serve us so bountifully in war time. All but one vegetable was raised on the Farm—a great treat to us who are living an "eggless, butterless, chickenless, and homemade breadless" existence in the city.

The army chaplain enjoyed the change, even though they say the British have the best-fed army in the world. We had hardly gathered in the living room after dinner, ready for our station prayer circle, which precedes the station meeting, when a second army friend joined us. This time it was a private from the front, who was having his first leave for eighteen months, and took the first opportunity, on his six days' leave, to find his friends at the American Farm. It was a joy to see him drink in the home atmosphere as he spent the afternoon with us and accepted the invitation to stay on to supper. He is only one of hundreds who have visited the Farm in the last eighteen months, yet Dr. and Mrs. House made him feel as welcome as they would have done their closest friend. It reminds one of the verse, "But if we walk in the light as he is in the light, we have *fellowship*

A PORTION OF SALONICA FROM THE WATER FRONT

CARAVAN OF REFUGEES ARRIVING IN SALONICA

ONE *with* ANOTHER." 'Tis their Christ-likeness which draws all men unto them.

Just after we had finished the main discussion of the afternoon, four nurses and a doctor came in, to receive the same warmth of fellowship. The tea table served seventeen people that afternoon.

Our day was all too short. As we drove back through the quiet of the evening, behind the camps where men on day shift had finished their work, and those on night shift had started, we, who were going back to our homes, thought of the thousands of homes which these men represented, incomplete as long as the war lasts, deprived of husband or son. We rejoiced that we are placed here in such a time as this, so that we can throw open our homes and give these men cheer and comfort, and, we trust, closer "fellowship with our God and Jesus Christ."

INTENSIVE REVIVAL WORK IN HONGKONG

By G. SHERWOOD EDDY
International Y. M. C. A. Secretary for Asia

WRITING to friends in this country, Mr. Eddy describes the evangelistic work of a week in Hongkong in March this year, and contrasts the "intensive" methods used in this campaign with experiences in his latest previous visit to Hongkong, when "so great was the crowd that it broke down the doors of the theater, and filled it three times in succession each night. We were utterly exhausted by the meetings, and the Christian communities by numbers of inquirers, and could not handle them or get them into the churches."

On arriving at Hongkong, this spring,

we found the Christians prepared as never before. Night after night, in the central hall, we found a carefully selected audience of 600 picked men. About two hundred of these were Christian workers, who had brought in some four hundred of their carefully chosen and prepared non-Christian friends. Each afternoon was filled with student audiences of prepared non-Christians, and each night with business men. So great was the interest that we ran a "double-header" meeting each night, with an interval of fifteen minutes between, during which time the Christians might do personal work with their non-Christian friends, and lead them into decision.

It is one thing for a foreigner to hold large meetings and get converts; it is a far wiser method, and more promising, to get the Chinese Christians to rise up and do this work themselves, and to regard the evangelistic meetings as a mere incident in the permanent, progressive, mighty campaign of personal evangelism, each Christian winning his man until the movement is extended throughout the whole of Asia. Starting with our present number, if each Christian will win one convert a year, in twenty years the whole of Asia would be Christian.

THE THEMES PRESENTED

On the first day we spoke on the present crisis in China, her internal revolution, divisions, weaknesses, and needs, and the responsibility of each man in the audience, his own sins, and his own share in the nation's life. On the second day, after a presentation of Christ for two solid hours, we called these prepared men to make an intelligent decision to enter the Christian life. More than 360 non-Christian men, and over two hundred Buddhist and Confucian women, took this step and entered the Christian life. They are being carefully followed up by the local workers.

On the fourth night, after giving an outline of the Sermon on the Mount, the audience broke up by churches and

ON THE SHORE OF THE INLAND SEA, NEAR KOBE, JAPAN

denominations, each pastor publicly assuming responsibility for the new converts, and leading out his body of workers and converts to his church, to form permanent Bible classes.

IN THE COLLEGES

For the first time we gained entrance to Hongkong University, which ranks highest in China in scholastic standards. There had been a pathetic lack of religious life among these students. On Sunday morning, in a meeting which lasted for some three hours, we saw the first break in the ranks of these students, nearly a score of the non-Christians taking their stand for Christ. Two of them who had a large scholarship from their clan, to cover their education in China and America, and who were under written contract to forfeit their financial support if they changed their religion, made their decision. One of them shook from head to foot under the mental strain of the conflict which was calling him to take up his cross and go out, with no prospect of being able to complete his education. Both of them made a public confession, and then wrote home to their clan saying that they had become Christians.

A second college had been permeated with a spirit of worldliness and indifference. A break came here, however, and a score of these men decided for Christ. In a third college, the captains of the athletic teams and some of the leading men took their stand publicly, and are being prepared for baptism.

While we were conducting meetings and personal interviews in this college, the young missionary principal, prostrated by illness, lay praying for his students. Before me, as I write, is the picture of a line of graves, where his father, mother, sisters, and brothers were cut down or torn to pieces by the fury of a Chinese mob. Escaping with two of his sisters, these three children, some of whom still bear the scars of the wounds of the massacre, after studying in England, all came out to give their lives to the country that had killed their family. Such a love and such a sacrifice is the triumph of our faith that will win China, and that will yet bring peace on earth and good will among men.

A TEA HOUSE ON AZUSA RIVER, JAPAN

A WELCOMING COMMITTEE IN SOUTH AFRICA

These chiefs and headmen of various ranks and representing different degrees of civilization were gathered to welcome some visiting missionaries and other guests

AN AFRICAN UPHEAVAL[1]

By Rev. FREDERICK B. BRIDGMAN, D.D., of Johannesburg, So. Africa

YOU need no longer think of the African as inert and placid; at least, don't picture him so in these parts! Leaven, good and evil, has put ferment into his brain and heart, with powerful effect. What I shall now tell you is but a minor illustration.

Not long after reaching home, I spent a Sunday helping our church in Pretoria. A couple of days later, two men from our largest outstation on the mines called and inquired whether I knew what had taken place on Sunday at our Central Church here in Johannesburg. They unfolded a tale that made me feel as though I were on a torpedoed steamer.

DIVISION DECLARED

Sunday afternoon there had been a big meeting in the Central Church, representatives from all parts of the Rand being present. Instead of preaching, the pastor explained that a new church or denomination was to be organized then and there. The time had come for Africans to conduct their own churches; they should have complete separation from any foreign influence; they should own and control their own properties, and be freed from association with white missionaries. He urged that they now establish and join the "African Congregational Church." Then followed the entry of names and subscriptions in support of the new organization. Of course this had all been very carefully planned, but kept very quiet.

"Now," said my informants, "we have come to tell you that our outstation disowns this movement; we deem it rebellion, for which we see no justification. Already we have self-government, together with the right to control property bought by ourselves. You missionaries do not pose as chiefs; you are our fathers. While the pastor is expected to hold communion at our place next Sunday, we have come to tell you that our congregation refuses

[1] From a Transvaal News Letter written by Dr. Bridgman last February.

to accept the sacrament from him. We want you to officiate."

THE MISSIONARY'S ATTITUDE

Here was a clear-cut issue, and that was something to be thankful for, anyway. But the weeks that followed, I do not care to live over—the conferences with this pastor and other leaders, the exhausting church meetings, the days and nights of tension, and always the knowledge of propaganda seeking to undermine the loyalty of our membership, so as to carry off both congregations and property.

And what should be my attitude? I refrained from condemning the objects advanced by the movement; with the designation "African Congregational Church" there was no quarrel. But I very frankly deplored the utterly irregular procedure employed to gain their ends, the failure to in any way consult either the mission or the sisterhood of churches about so vital a matter. And the disastrous results of such a course were made plain. But the smoke of battle was so heavy as to cause great confusion.

Finally, at a crucial meeting, the pastor sent in his written resignation in dramatic fashion, intimating that he was now free to go his own way, inviting and challenging others to join him. Then came an advisory church council, composed largely of pastors and laymen from our Natal churches. The hard-headed good sense of these men, their insight into the issues involved, their freedom from racial bias, their loyalty to the Kingdom, were mighty fine to see.

OUT OF EVIL—GOOD

And now, after this upheaval, how does the ground lie? Certainly, at first glance, the landscape is not improved. Almost across the street from our Johannesburg church, the schismatic party has secured a building and set up its rival organization. Another of our ordained men and two paid preachers have cast in their lot with the seceders. They are pushing their cause with great energy far and wide throughout the Transvaal and Natal. They pay scant attention to the kraal natives; that would be too tedious a process. The new movement needs money. It is easier, by letting down the standards of discipline, to gain quick support by drawing away members from established churches. This is only characteristic of Ethiopianism, the "Africa for Africans' movement," which for twenty-five years has been sweeping over this land.

But, notwithstanding, this defection has brought relief and is already resulting in blessing. For several years we have been deeply concerned over the low spiritual tone of our Central Church. In seeking to overcome the self-complacent, worldly attitude, I soon found that the real snag was the pastor. I could see no hope except by his reconversion or removal. But with the somewhat intangible grounds for the latter course, it would have been difficult to secure such a result without recourse to drastic measures; and where, in Congregationalism, was there room for the autocrat? Moreover, no race under the sun is more exacting in its adherence to rules of procedure than the Zulu.

A NEW PASTOR AND A NEW SPIRIT

But the pastor resigned, and the church has as its minister Rev. C. K. Goba: earnest, humble, bold for the truth, broadened by a year in America, and as big-hearted as he is stalwart, which means something when I tell you that he is a six-footer and weighs some 230 pounds.

Further, there is a new spirit in the church, for this has been a time of testing. The real issue, after all, was not between white and black. It was, at bottom, a question of morality. So, out of the turmoil, the people are coming into a purer, nobler life. Prayer has been answered in a strange way. We are at last getting ready to face new and larger tasks.

ZULU CONGREGATIONALISTS IN THE MELTING POT

By Rev. HENRY A. STICK, of Adams, Natal, South Africa

FIVE years ago the first step was taken by the Zulu Mission in what is destined to become an epoch-making change in the Congregational polity of our Zulu churches. For some time it had been felt that the lack of candidates for the ministry was due, to a degree, to the low salaries and the uncertainty of payment, and to the lack of machinery for regulating the location and transfer of native ministers.

The mission meeting of December, 1913, decided to recommend to the consideration of the native churches the following modifications of Congregational polity as locally applied. The scheme was dubbed, "Isu Elisha," or "New Plan." It reads:—

1. That a central fund should be created, to which the churches shall contribute on a *per capita* basis, from which all stipends shall be paid.

2. That the mission should make a supplementary contribution to the central fund, in view of the fact that in comparison with other missions in South Africa our native ministry is much underpaid, and in view also of the fact that the economic condition of our people makes it unwise to continue insisting on an absolute basis of self-government to the detriment of our work and the discouragement of possible candidates for the ministry.

3. That the control of this central fund should be vested in a body in which should be merged the Home Mission Committee, the Pastors' Conference, and the Delegates' Meeting; and in this body should be vested the location and transfer of the native ministry, such control being exercised in entire consistency with the rights of the individual church.

THE EDUCATION NEEDED

When the resolution was passed, the mission realized that several years would be required to educate our Christian people to appreciate the real need

DR. F. B. BRIDGMAN AND REV. H. A. STICK

About to start for Noodsberg to attend a Delegates' Meeting of the Zulu churches

for and advantage of the desired change in our local Congregational polity, and before our churches could be induced to adopt such a radical change. These three years of education have not only built up a new polity, but have also been instrumental in bringing to the front ranks of our native leaders progressive men, with high ideals for the welfare of our work; while the few conservative reactionaries, both of the ministry and the laity, who heretofore have been the dominating leaders because of their seniority and strong personalities, either have been obliged to yield to the progressive movement, or have used the contemplated change in polity as an occasion for becoming open schismatics, and have gone off with a small following.

A PROGRESSIVE PASTOR AND HIS WIFE

THE POSITION OF THE PROGRESSIVES

The progressives were at once able to appreciate the advantages of the changes proposed by the mission, and from the first advocated their adoption with enthusiasm; while the conservative leaders were satisfied to let well enough alone. In 1915, it appeared as though we would be defeated in our aspirations for introducing a more practical and effective polity. A committee to prepare a new constitution had been packed by the old guard, and its report suggested a mere change in words and no real change in polity.

The report of this committee, however, accomplished what we had been longing for. One of our strongest young leaders took courage to state that the committee had done nothing; that the changes suggested were of no value; and that, as far as the report of the committee was concerned, we might as well leave matters where they were. This bold remark gave others courage, and immediately one could see the former lights waning and the younger ones taking on the leadership.

AS TO THE CONSERVATIVES

Some of the conservative leaders did not desire a new polity, for selfish reasons; while others sincerely opposed any change because they believed in the old system, and had a right to their honest convictions. But, immediately, a new committee was chosen, which was given instructions to draft a new constitution, to refer it to the churches, to secure replies from the churches, and to report at the ensuing meeting. This committee reported in January, 1918, eighteen months later.

But history was making in those eighteen months. When it became evident that there would be a strong movement for the adoption of what was likely to be the report of this committee, a section of the Johannesburg church, without much warning, suddenly withdrew from the fellowship of the churches, and organized itself into the "African Congregational Church." An account of that movement and its background is given in another article in this number.

Several months after the secession of the Johannesburg church, the church at Amatata sent out a circular announcing its withdrawal from the

fellowship of the churches of the American Board, and stating that it no longer intended to have any white authority over it. We knew that the Johannesburg faction was using the mails freely in disseminating its propaganda.

THE NEW CONSTITUTION PRESENTED

We approached the special meeting called for January, 1918, to consider the final draft of the constitution, not knowing how strong the opposing element might be, and almost expecting a stampede opposition on the part of some of the delegates. But God is in his heaven, and often all's right with the world when we imagine all's wrong. However many and varied may have been the opinions and purposes of the forty-five delegates when they gathered on the first day, only one opinion and only one purpose was manifest when once the operations began. The new constitution was unanimously adopted by all of the churches represented, and some who were not represented had sent their approval by letter. The real Johannesburg church, the remnant, was as enthusiastic for the adoption as the others. There was not a whisper of expression of sympathy with the schismatic movement.

THE SPIRITUAL UNITY

I recall, in America, a deacon once remarking at the close of a revival campaign that at the last meeting "it just seemed that one could reach out and feel the Holy Spirit." I was reminded of his remark at this meeting; one could reach out and feel the spirit of warm Christian fellowship. It was one of the sweetest experiences of my life to look into those black but eager faces, shining with intelligence and Christian enthusiasm, and to see them desirous for that which will build up the Kingdom most rapidly, strongly, and securely. This was a time of sifting and cleansing, for we are sure that some who came sympathizing with the schismatics were of a different spirit when returning home. The better element simply and quietly won the day.

THE MILLION-DOLLAR TOWN HALL AT DURBAN, SOUTH AFRICA

Durban's art gallery and museum are housed in this building, as well as its civic offices

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR APRIL

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$17,841.42	$3,264.00	$984.62	$1,403.58	$600.00	$2,268.50	$26,362.12
1918	23,932.26	4,010.47	919.79	5,770.29	1,700.00	2,504.60	38,837.41
Gain	$6,090.84	$746.47		$4,366.71	$1,100.00	$236.10	$12,475.29
Loss			$64.83				

FOR EIGHT MONTHS TO APRIL 30

1917	$205,882.44	$29,000.34	$10,694.12	$158,602.64	$26,675.00	$16,395.60	$447,250.14
1918	211,404.05	29,857.22	10,972.60	151,064.44	26,753.36	17,125.52	447,177.19
Gain	$5,521.61	$856.88	$278.48		$78.36	$729.92	
Loss				$7,538.20			$72.95

GOOD NEWS

IF you study the figures above, it is noted that the gifts of the churches have leaped $6,090 in one month. The rest of the gain is chiefly in the Legacies and Conditional Gifts columns. It is one of the most notable gains in gifts from churches that we have ever recorded; but Stop! Look! and Listen! Unfortunately, there is a reason. We note on examination that a remittance of $3,700 came in from the churches in Hawaii, which last year appeared in the month of June, so most of the present increase will be counterbalanced by a threatened deficit in June of that amount.

The one great task before our denomination is to see this column of church gifts increasing month by month, and year by year, until it overtakes our whole quota of the Apportionment. All our denominational agencies are waiting anxiously for that day. Great things are hoped from the Every-Church and Every-Member Drive next December, when the churches will make a final effort to subscribe and raise the full two million dollars of the Apportionment.

ALIVE AND WELL

It is a deep satisfaction to hear from the Pacific Coast that the whole mission study program is one of the livest propositions in the churches out West. In New England, many pastors have become chronic in their discouragement about their study classes, but the suspicion will not down that it is the pastor who is discouraging rather than the young people. It might be argued this way. The young people in the Christian Endeavor do not know as much as the pastor or the older people about missions. It is a new step to them. If the study class was opened up with enthusiasm, accompanied by many new plans and social pleasures, then it could be made one of the brightest spots in the program of the spring; but because the pastor has read a good

many missionary books, he sometimes is tempted to feel that his young people are tired.

News has just come from the Pacific Coast that a great and enthusiastic plan has been carried out through this past winter. Mission study is the accepted feature of church work during the busy season. At Plymouth Church, Seattle, last winter, they had ten classes in "The Lure of Africa," and later on as many on "The Italians in America." A class was formed for each district in the parish, meeting in the homes. After finishing the seven chapters of the book, all ten groups came together to review the course, each leader taking part. There were 250 class members present!

At Portland, Ore., in a large evening audience, more than half those present have been studying the official text-book. Naturally there was a keen appetite for the talk on "Africa and the World Crisis." In Berkeley, members of the study classes were asked to gather at an evening service to hear an address on Africa by Dr. Patton. Imagine the surprise of a Secretary accustomed to the pace of the East to find the church filled and the interest most keen!

A Presbyterian church in Pasadena had a class of seventy-five men. In another church, a School of Missions was conducted on Sunday evenings, enrolling 400 members. The First Congregational Church of Pasadena had a class of 175 in the foreign mission text-book last winter, with a total of thirteen classes among the churches of Pasadena. No section of the country can equal that record, so far as known, and they say out there the movement has hardly started.

The summer season is approaching. Prayer meetings are falling off. Will pastors review in these meetings one of the recent missionary text-books? We recommend "The Lure of Africa" and some of our recent Envelope Series. Such a review will interest young people in the life work of missions, will stimulate missionary leadership in the Sunday school, and will give Kingdom convictions to all our members.

The study class constitutes a challenge to the brain, in contrast to the usual challenge of the missionary enterprise to the pocketbook.

SUNDAY SCHOOL GIVING IN 1916—1917

In the fall of 1916, the American Board and the three Woman's Boards united for the first time in the preparation of graded missionary material for the Sunday schools. This made possible one foreign missionary approach to the Sunday schools, instead of two somewhat confusing ones of earlier years. It made possible also one financial appeal, for the Boards agreed unitedly to ask the schools for gifts to foreign work, with the suggestion that each school divide its gifts equally between the American Board and the Woman's Board of its district. A careful study of the gifts received during that first year of coöperation has just been made. It reveals some most interesting and challenging facts.

First of all, it shows that only 1,109 Sunday schools, out of all the schools in our nearly 6,000 churches, gave to foreign mission work of our denomination, through either the American Board or the Woman's Board. Only 18.6 per cent! It is true, of course, that some schools have contributed through their church treasurers, and the treasurers in remitting the amounts have not asked to have the Sunday schools credited with their share. But, even with allowance made for this fact, we probably cannot claim gifts from more than 20 per cent of our schools.

Fact Number Two—of the 1,109 schools giving, only 384 gave to both the American and the Woman's Board, and of the 384 only 168 gave to both Boards evenly. Perhaps we should not expect a larger achievement in this first year of our coöperative plan. For years, some of our schools have given only to the American Board;

others have given only to the Woman's Board; still others have sent the gifts of the little children to the Woman's Board, and the gifts of the older boys and girls to the American Board. Habits of years cannot be changed easily. In some schools, also, definite investments under one Board or the other had been assumed and carried for a period of years. It was not the wish of the Boards to upset long-standing plans of investment, but only to urge that so far as possible such schools would gradually work out an adjustment. It was the hope of the Boards, however, that in schools where no long-standing obligations bound them the request that an equal division of gifts should be made would be met. Yet for that year 455 schools continued to give only to the Woman's Board of the district, and 269 to the American Board only. Believing that there is real educational value in having the schools support the work of both Boards, we urge Sunday school leaders once again to consider these figures.

Fact Number Three—total gifts for the entire country are about equally divided between the Woman's Boards and the American Board. The three Woman's Boards received $10,338.62, while the American Board received $10,143.89. This indicates that the American Board, since it receives gifts from the smaller number of schools than the Woman's Boards, is receiving *larger* gifts from schools which give to the American Board only than the Woman's Boards are receiving from schools which give exclusively to them.

A study of the figures by districts gives further food for thought. In the district of the Woman's Board of Missions, 22 per cent of the schools are giving; and of the 194 giving to both Boards, 101 had adopted the suggestion for equal division of gifts. Those still giving to either one Board or the other exclusively were also about evenly divided—165 giving to the Woman's Board and 153 to the American Board. In the district of the Woman's Board of Missions of the Interior, only 17 per cent of the schools were giving; and of 177 giving to both Boards, only 60 divided their gifts evenly. Two hundred and sixty-seven gave to the Woman's Board of Missions of the Interior only, as against 95 to the American Board only. Total gifts in this district show that the Woman's Board is receiving about $1,700 more than the American Board from the same district. In the district of the Woman's Board of Missions for the Pacific, 10 per cent of the schools gave. Of these, only 13 gave to both Boards, and 7 gave equally to the two. Twenty-three continued to give to the Woman's Board of Missions for the Pacific only, and 21 to the American Board only.

Several constructive suggestions grow out of a study like this. Our local church leaders, recognizing that the church of tomorrow is in the Sunday school of today, should endeavor to introduce into every Sunday school the missionary education material which we are preparing year by year. And each leader should do everything possible to secure a gift from the Sunday school to the Boards, thereby letting the greater interest in the work find expression in a definite way. Leaders in districts, states, or branches especially can do much to help the schools adjust their plans of giving, so that the desire of the Boards for equally generous support of both the Woman's Board and the American Board shall be gradually attained.

Doubtless the year 1917—1918 will show steady advance in that direction.

FOREIGN DEPARTMENT

JAPAN

A Newcomer Goes Visiting

One of 1917's additions to the staff of missionaries in Japan was Miss Sarah M. Field, an Iowa girl, who went to Tokyo as a representative of the Woman's Board of the Interior. Near Christmas time, last year, Miss Field went to Okayama for a brief stay with Miss Mary E. Wainwright, also of the Woman's Board of Missions of the Interior, who has been in Japan since 1887. Miss Field's letter describing her visit is quite too long to print, though it is all of interest, but we must share with our readers a bit of these impressions of a newcomer. Miss Field says:—

"Okayama is really a city of a hundred thousand people, but it is very different from the cosmopolitan metropolis that is Tokyo. The streets are narrower, if possible, and less crowded, and they are cleaner, while the houses and shops are dirtier. There are fewer rich people, and so fewer trees above the walls. There are not so many street signs in English, though I did see one funny one—'Dr. Iwaya, Innerist.' But the greatest difference, after all, is the delightful, small-town atmosphere of cordiality, that is refreshingly apparent in the friendly solicitousness of the *kuruma*-man for the welfare of your baggage and your honorable person; the small children you meet on the street, even, who stop short and double up in profound bows to the *sensei* and her guest; the servants, who make extra big fires and serve extra Japanese dainties.

"In the afternoon, yesterday, we joined Miss Wainwright's Bible-woman

THE MOUTH OF THE COAL MINES AT OMUTA, JAPAN

to make an evangelistic call. It is such a natural thing to do! Not at all the forced, embarrassing performance it seems from a distance of 7,000 miles. The women were expecting us, and welcomed us at the door. Of course, we took off our shoes as we returned their greetings. My education in etiquette has been scanty so far, so I had asked Miss Wainwright to tell me things as we came to them. I did know enough to be very profuse in apologies for going first through the door, or for passing in front of any one, those apologies being more polite still if accompanied by a gracious motion of the hand, waist-high, palm up.

"Through the door, we entered upon the veranda that opened on all sides

IMAGE OF BUDDHA CARVED IN LIVING ROCK, HAKONE, JAPAN

of the garden, and slipped along its smooth boards to the guestroom. There, after several invitations, we squatted on the cushions that lay on the floor around the *hibachi*. I am feeling quite proud of myself, now that I can sit on my heels for ten minutes at a stretch. Then I have to slide off and rest my joints a while, but it doesn't look very badly when one is sitting in the midst of one's coat. It is very impolite to leave one's coat on in the house, even if it is, as usual, horribly cold; but one can get some warmth out of it as a nest; and then, too, it covereth a multitude of pedal sins.

"After adjusting one's limbs, the next thing was to accept an invitation to warm at the genial coals of the *hibachi*, warming first your hands and then your nose with them. The daughter brought us tiny, handleless cups of tea, which, after a polite interval of waiting, we drank, both hands wrapped about the cup. Every drop must be taken before the cup is set down, too, which is hard enough to accomplish, sometimes.

"After the tea, Namba San, the Bible-woman, a trim, alert little body, read a passage from Matthew. The women listened quietly, but, of course, with no expression on their faces. The voice was low and pleasing, but there, too, no expression is the proper one. Miss Wainwright, following an English text, put the passage into colloquial Japanese, with some explanations; and as she closed, we all bowed. Then Namba San prayed a little, and we all bowed again. Then we had more tea and more chatting.

"In spite of the formality, it wasn't stiff at all. Even I could catch their cordial spirit in the unfamiliar words —their smiles and tones were so friendly. And they were so thoughtful of me, the stranger! I asked Miss Wainwright about them afterwards, and she told me that the mother is a very unhappy woman. Her husband drinks, her son is dissolute and good-for-nothing, and her daughter is most unkind to her."

*

Cheer from Kobe College

The principal of Kobe College for Women, Miss Charlotte B. DeForest, writes most happily of her work:—

"How I should like to tell you of all the encouraging things that happen these days! Many of our applicants are from splendid families of educa-

THE BIG BRONZE BELL AT KYOTO, NEAR THE TEMPLE OF 33,333 GODS

tion, and doing important work; and many of them come saying they want a *Christian* education for their daughter, and they feel that they can trust this school, or something to that effect.

"The governor surprised us by coming in person to our commencement, when he had sent only a representative to the government girls' school in town. It has never happened before, since I came, that a governor has thus honored us, though Miss Searle says one did many years ago. He expressed considerable interest in the school, and said he wanted to come some day and visit classes. He is a progressive man and friendly to foreigners.

"Of the twenty-seven graduates from the academy, eleven are staying on into the college course, and six are planning to go on with study in some other institution. It seems to me a most encouraging sign of the times that so large a proportion of them are planning something higher. It is an encouragement for developing our college course. Moreover, we have more applicants than we ever had before for our special English class for government school students, the class that acts as a bridge between those schools and our college department. It seems as if we were really beginning now on a forward movement for higher education.

"The new Union Woman's College in Tokyo is really beginning this month. It has its government permission at last. It is bound to be a success, both because it has such splendid Japanese leaders and because it has so many feeders, seventeen girls' schools being included in the coöperating bodies. It is going to be a real challenge to us to go forward and do our best."

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THE BALKANS

News Items via Greece

Months, in war times, count as weeks in days of peace, when it comes to communicating with our Balkan Mission. In a letter from Rev. W. P.

Clarke, of Salonica, he remarks that in March, 1917, he made inquiries, through American consulates in Greece and Bulgaria, as to the welfare of some of his relatives in the latter country. The consul in Bulgaria received the inquiry in August, and his reply reached Mr. Clarke in January, 1918. Fortunately, it was reassuring, both as to the family and as to their work. Mr. Clarke was also able to report Miss Matthews and her flock, in Monastir, as being well and busy.

Another bit of his letter reads as follows: "At last the Thessalonica Agricultural and Industrial Institute has been recognized by the government. We received the official notification on March 3. There are other questions that I hope will be settled satisfactorily, as to taxes, etc. The school work is going on regularly."

⚜

A Missionary Go-Between

A card from Miss Mary L. Matthews, written from Monastir, Serbia, on March 4, acknowledges the receipt, on March 1, of a letter mailed in Boston, January 7, and tells of a new branch of work which she has entered upon. Miss Matthews says:—

"I am quite well now, and have taken up a new kind of work, in which our consul general at Salonica has a large share. Women who have husbands or sons working in the United States come and give me their addresses. I give these to our consul, and he writes to each of these relatives in America, telling how to send money to him. When received, the consul sends it to me, and I pass it to the women, returning their receipts to the consul. The French authorities are 'more than glad' to convey our letters and the money. This is a necessary line of relief, and there is no one else who could do it without assistants to interpret, and who would know American addresses when misspelt. I have 160 women on my list already."

TURKEY AND ROUNDABOUT

Fitting up an Orphanage in Jaffa

We are indebted to Miss Ethel W. Putney, one of our missionaries designated to Turkey, but who has been active in relief work among the Armenian refugees in Egypt, for the letter relative to relief work in Palestine, from which we quote the following account of the difficulties to be overcome before the multitude of rescued children can be properly taken care of. The Mr. Hooper to whom Miss Putney alludes is manager, in Jaffa, for the Syria and Palestine Relief Fund. In normal times he is agent for the British and Foreign Bible Society in the Near East.

Miss Putney's story reads:—

"When Mr. Hooper went to Jaffa, at the end of December, his first task was to house the constantly increasing number of orphans under the care of the Fund. Through the Greek clergy he secured the loan of the big Greek school, which had been used recently for a Turkish prison. When the Turks left the city, they destroyed everything possible. For example, not a window was left, and even the frames had been cut up for firewood. Every sign of a utensil was gone, except the various parts of a very good, large German cookstove, which he unearthed bit by bit, and which no one knew how to put together.

Preparing the Building

"So his first days, aside from efforts to give food and clothes to the most needy of those that followed his steps every time he went onto the street, were spent in cleaning and repairing this building. Labor was plentiful; lime and water were available, even if he could not get soap; and they went to work to make the building decent again. At first there was no glass to be found; but he could talk with the people in their own tongue, and some one told him of an old sheikh who had two cases of glass hidden

in a mosque; another told him of a Jew who had more buried in the ground. He told these men that he knew what they were hiding, and if they did not give up the glass to him willingly, for a fair price, he would have it commandeered. They understood well his vigorous Arabic and forceful personality, and he obtained what he needed. The old sheikh sent the glass around to the Greek school in such haste that one precious case was smashed to bits on the way!

The Furnishings

"Finally, a stray Frenchman was found who knew how to put the big stove together; and so, piece by piece, he got the essential things. Out of the blackboards which he fortunately found, and out of the doors that had been left, he made some little platforms that would serve at night to raise the rows of children, wrapped each in his blanket, from the cold stone floor of the dormitory. The emptied jam tins that follow the British army he had made into the only cups or plates that the orphans have.

The Inmates

"The fame of the orphanage spread throughout the neighboring villages. Officers sent in foundlings from the surrounding country. Nearly every day soldiers appeared at the gate with children. One brought a baby he had found, and had been caring for himself, feeding it with condensed milk for several days. He pulled the little thing out from under his coat with evident affection. One came on a stretcher, who had been found desperately ill in an old, deserted building.

"Every morning a crowd of people clamored at the gate, and Mr. Hooper must find out what they needed and how he could most wisely help them. Some brought children which they had found, or their own. One widow came with her seven children. By careful questioning, Mr. Hooper found out what she could do and where she lived, and then gave her clothing and work and arranged to take four of the children until she could provide for them herself.

"One day a woman appeared, asking if her children were there. She had been driven off with others in the Turks' hurried departure, and had been separated from her children. She had crawled through the Turkish lines looking for her babies, and had been told of the orphanage. They were there, and it was a great joy to give the two of them over to her. But most of the children, as far as can be discovered, are real orphans, now nearly three hundred of them in all.

A FERRY OVER THE EUPHRATES RIVER

The Proper Scrub

"Some of the daily crowd want medical treatment for themselves, or food. Each case is investigated. Some are set to work according to their abilities. One day, two women came. Mr. Hooper asked them what they could do. One said she could wash, and the other that she could take care of children. 'Can you wash them?' Mr. Hooper asked. She said she could. It was a sunny day, so they fixed a fireplace in the yard, put over it a big tin bath that they had found, full of water; and as soon as the hot water was plentiful enough, he set the two women at their respective jobs. But Mr. Hooper soon found that the woman who said she could wash children was not doing it very thoroughly, so he proceeded to show her how a child should be properly scrubbed.

For the Young Girls

"One problem only the right sort of woman can solve, and it is hoped that a permit will be granted shortly for a lady to go up. There are numbers of girls, from fourteen to twenty years old, who have come to Mr. Hooper for relief and advice. Their fathers were taken away by the Turks; in many cases their mothers also are gone or dead, and they have no means of livelihood. Many of them have studied in mission schools, and so speak English more or less fluently. For that reason, as well as for their beauty and sweet, girlish ways, they are in great danger. To twenty of these, Mr. Hooper has given the shelter of the orphanage and work in taking care of the children or sewing; but there are numbers more that need chiefly the friendship and motherly advice of a good woman, who would seek them out in the places where they live."

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A Pastor Ordained at Erivan

In a letter from Dr. George C. Raynolds, written from the Caucasus on November 20, 1917, and received in Boston in April, 1918, he describes what must have been a serious and touching ceremony—the ordination to the ministry of a young theological student who escaped the massacres in Harpoot. Dr. Raynolds writes:—

"Last Sunday we had an ordination service at the Protestant chapel. B. Hohanes Puznunian was a teacher and preacher in our Van field for several years, and in 1914 he went, with two other of our young men, to Harpoot, to take the theological course. One of the three was killed in the massacre, and the other two managed to escape by the help of the Dersim Kurds. One is now working in Tiflis, and B. Hohanes is the other. He has been acting as itinerant evangelist in this region for a year or so now, helping both the refugees and the native people.

"There are a good many villages where more or less Protestant work has been done in the past, as you know, but through lack of laborers and government opposition the conditions are not satisfactory. B. Hohanes seems to be meeting with fair success, and it has been felt that the needs of these communities would be better met if he were ordained. So the 'Ararat Union' took up the matter, and the Sunday afternoon service was devoted to this ordination. Some two or three hundred people were present, the Erivan and Shamaghar pastors took part with us missionaries, and I think it was an impressive occasion."

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"After Many Days"

Dr. W. Nesbitt Chambers sends from Geneva, Switzerland, the following:—

"How often we are reminded of the Scripture, 'Cast thy bread upon the waters'! How often it returns with surprising interest!

"About twenty-five years ago, a girl came to the school at Erzroom. She was bright and intelligent. She made good progress, graduated, and became a kindergarten teacher, and did good work. She allowed her hopes for her

COOLIE CHILDREN OF INDIA

people and her feeling of patriotism to carry her to extremes, and she left her work with the mission.

"Later, she went through some unique experiences, and we feared she had lost her Christian zeal. Four days ago I received a letter, the translation of which I give below. The spirit it breathes is fine. She has trained her children in accordance with what she received in the school, and they are well-conducted and promising.

"*Dear Dr. Chambers:*

"After many years it is with thanksgiving that I come once again to express the gratitude which flows from my heart to Mrs. Chambers and yourself for all that benevolent care which you had for my spiritual and moral welfare and growth, for that motherly and fatherly solicitude which you showed towards me, expending your efforts both night and day; and not only for me, but for so many like me. Seeing the unfortunate and pitiful condition of the whole nation, you did not hesitate to put forth every endeavor for the welfare of the people.

"Our nation has never realized so much as at the present time the blessings arising from the activities of the general missionary enterprise exerted for its welfare, as well as for the progress of the race. You must ever keep in mind that that work will not be forgotten, nor will that good seed which you have sown here and there be lost. If our whole nation perish, the Word of God cannot be lost. They may kill our bodies, but our spirits will live forever, and that seed which has fallen on good ground will grow, and will never cease to bring forth good fruit for the glory of the Heavenly Father. I thank God for all those blessings which he has bestowed upon me. My spirit rejoices in his Word. It is my refuge and my strength, and I have faith that it will be to the end and will give me life by his grace.

"I remain, with great respect and with deep gratitude,

"Your Zaroohi of old, now

"Degeen ——"

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INDIA

"Unto One of the Least of These My Brethren"

In April, 1917, Rev. A. H. Clark, of Ahmednagar, told in the *Missionary Herald* the story of Rambhau, of Khandala, and how he adopted the Khandala church in place of the child which had never been given him.

INDIA MADURA MARKET PLACE

A gay and impressionistic picture is a market in an Indian city, with the vivid greens and reds and orange and purple of fruits and vegetables, the shining bronze of skin and gleaming eyes and teeth of the people, and the high lights of their turbans, brought out against the shadows under the low thatched roofs over the stalls

A recent communication from Mr. Clark gives yet another instance of Rambhau's entire devotion to Christ and his law of love. Mr. Clark says:—

"Once, when I was in Khandala, I saw Bapu, a poor Christian leper, in an advanced stage of this indescribable disease, huddled up in a corner of the Christian rest house and church. I called Rambhau, the deacon, aside, and said that he was exposing all the people by allowing Bapu to live there. He replied that the poor man had nowhere else to go, but that he would do something about it. So, at his own expense, Rambhau built this wretched creature a small hut, and every day he brought him part of his own supply of food.

"Later, poor Bapu asked to be sent to an asylum, where he might have better care. The nearest was near Poona, eighty miles away. How was Bapu to get there? I think it took a considerable struggle with himself, but one day Rambhau came in to me and said, in the simplest and most matter-of-fact sort of way, that he would take Bapu to Poona. When he said this, I will confess that I looked at him with deep surprise and emotion. Not only was Bapu terribly repulsive in every way, but he was a most dangerous person to be near. It is the universal Indian opinion that one who touches a leper is very likely to contract the dread disease; yet Rambhau, the simple countryman, without any parade or display, was offering to take Bapu eight miles in a cart to the station, then to get him into a special railroad compartment, to stay with him in this compartment for a several hours' journey, and finally again to get him into a cart for another journey to the asylum.

"And he carried out his intention. It was with the greatest difficulty that he could get any cartman to take them. Everywhere they had trouble about getting food and water, so great is the natural repulsion for lepers; yet Rambhau never flinched until he had got Bapu safely into the asylum. Before he left him he promised to come back to pay a visit to this poor Christian brother, and he has since made a special trip to Poona to fulfill this promise, and to bring Bapu such comfort and love as he can offer.

"When the King shall sit on his throne, and men shall gather before him for judgment, I do not believe that many missionaries, or many even of our most devoted American Christians, will hear the Master's call, 'Come, ye blessed of my father,' more lovingly spoken than will Rambhau, the unlettered village deacon of Khandala."

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Persecution not Past

"In spite of the many stories to the contrary which I had read," writes Mrs. Katherine V. Gates, from Sholapur, "I had somehow come to feel that the days of persecution were ended." Since Mrs. Gates went to India, in 1914, she has seen enough to convince her that persecution, though not always to the death, is still persistent and widespread. She sends stories of a few incidents which have come to her knowledge:—

Because He Is a Christian

"One of the first men whose name and personality seemed to me to belong together was a man from a village about six miles away. He is the father of some of our most promising children, and the thing which attracted me to him was the fact that he always looked so cheerfully through his scraggly, curly beard and from beneath his shaggy eyebrows. He is a small landholder in his village, and I have since learned how brave he is in the facing of persecution there.

"The village officer is an unscrupulous man, who is intent on driving out the Christians, because he doesn't want any one there who will have the courage to report his shady operations. He has pestered this particular Chris-

tian many times, but a recent instance has come to our attention. This man's field is close to a road which is seldom used, and is in a sad state of disrepair. During the last heavy rains, part of the mud wall around the Christian's field was washed out into the road, making it impassable and exposing the field.

"When the rains were over, our man decided to take the earth from the road and put it into good condition, and then repair his wall. It wasn't long after this was done, and the road put into better condition than it had been in for months, before the officer had a suit filed against his victim to the amount of 25 rupees (a rupee equals 33 cents), on the ground that he had taken government earth to repair his fence! He claimed that forty loads of earth had been taken from the public road.

"The Christian did his best to arrange matters satisfactorily, but in vain; and it was as a last resort that he appealed to us for a note to the government officer who should try the case. We loaned the man money to meet the debt, in case he lost the suit, in order to keep him out of jail and to insure that he should not lose his field. We have since learned that the fine was reduced by the judge to 2½ rupees, and so we feel that our friend has had the best of the argument this time. This is only one of the many bits of petty persecution which this one man has submitted to, and the Christians of that particular village are known throughout the neighborhood as 'real Christians.'

The Money Lenders

"Another story has to do with a non-Christian who works for us, and who has fallen into the hands of a money lender. He is a poor man, who probably receives $3 or $4 per month for his salary. He had one son, and two years ago he borrowed $50 with which to marry this son. Since then, the son and his mother have died of plague, and the old man is left pitifully alone. He is bent and crippled, but continues to do what he can. He has already paid the money lender 100 rupees, and each time, when he asked for a receipt, the money lender would say, 'Oh, what's the use of a receipt in a little friendly transaction between us two!' and the old man has been content. Now the money lender is bringing suit against him for 150 rupees, on the ground that he has paid no interest or principal!

"Another story belongs to one of the calling women for our city schools. She is a widow with one child, and she receives the tremendous sum of 3½ rupees per month as salary. The two of them have tried to live on that, and it is a practical impossibility in these hard times. Her husband left her a debt of 100 rupees, and, of course, she has been unable to keep up even the interest. The money lender is hounding her, until the woman is almost frantic. Finally, one of our missionaries went to the money lender, armed with her Bible, and she and the man had a long argument, in which she read to him all the passages relating to the treatment of the widow and orphan, and the curses of money-lending. She felt, in the first interview, that she had really made an impression; but evidently, afterward, the man's son bolstered the father up in his position, so that the missionary still has it all to do over again. These things remind one strongly of the Psalmist, who evidently knew the evils of the Oriental system of usury. (Psalm 15: 5.)

Murdered for Her Jewels

"A sad story was unveiled this past week, when the body of a woman was found in the field back of our compound. It was headless, and had been there for some hours when it was discovered. Today we hear that the mystery is solved, and that it was a Mohammedan woman visiting in the city, who was murdered in the house

where she was visiting, in order to take the jewels which she had. These people are so prone to put their money into ornaments, saying that they can at any time turn it again into cash."

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THE PHILIPPINES

What Mindanao Must Have

Letters from Rev. F. C. Laubach, of Cagayan, are always illuminating and inspiring. Here is an extract from a recent one, which shows that he not only knows what he wants for Mindanao, but knows how to go to work to get it. He writes:—

"The situation in the island of Mindanao has crystallized, or rather our thinking about it has crystallized. We think we know exactly what we need here by this time, and we are going after it. Every letter we have written has contained a complaint about the scarcity of trained workers. We can get an inferior grade of workers, but they do an inferior work, and there is particularly one need they cannot fill.

"That is the leadership of the products of the American public school system. Every year the public schools are training several hundred thousands of young people, who by the time they have had one year of high school training, feel themselves, and rightfully, in advance of the average evangelist intellectually. If education continues, as we have all reason to pray that it may, during the next years as it has in the past twenty years, in twenty years from today there will be a new generation in control of everything in the Philippine Islands. They will be graduates of the Filipino high schools. The Catholic Church, generally speaking, does not satisfy them, and they will be without religion if the Protestant Church does not supply them. Yet these young men are being asked, up to the present time, to be satisfied with spiritual leaders far inferior in general training to the Jesuit priests.

"There is here in the Philippine Islands a situation unmatched anywhere else on earth, excepting in Porto Rico, for the reason that nowhere else has so much faith been pinned in the power of the public school. The missionaries have failed to grasp the full significance of this difference. The types of spiritual leadership which will do in the other mission fields are of too low a grade in this field. The men who will hold the educated men of the Philippine Islands must have as good preparation for their professions as the men who sit under them have had for theirs.

A MORO FAMILY OF MINDANAO

"The experience of three years has demonstrated that educated young men, educated to use their dialects with great facility, can grasp and hold the common people. The rising politicians are not

ignorant men, but are men with more education than the common people. And the evangelists in the north and south who are doing the best work are they who are the best educated, other things being equal.

"For the above and other reasons, we must establish a theological seminary, receiving only men of at least high school training or its equivalent, and giving them thorough preparation for the ministry."

MICRONESIA

Letters from Kusaie

One of the 2,000 little islands near the Equator, in the mid-Pacific, is Kusaie, of the group known as the Caroline Islands. Here two sisters, the Misses Elizabeth and Jane D. Baldwin, have been at work since 1898, with only one visit to the United States in that time.

For the first time in many months, the Board has received letters from Kusaie, one written in January, 1918, one in February, and both reaching Boston in the same mail. Both were written by Miss Elizabeth Baldwin, and are full of the practical poise and the faith in divine guidance which characterize these devoted women in all they do. Their work is varied, ranging from the teaching of reading, writing, and arithmetic, through instruction in music, English, and other languages, to the translation of textbooks for advanced classes, and to studying the food problem and helping the islanders in planting new trees and plants to increase supplies.

We quote a few sentences from the two letters; the first acknowledges receipt of a communication from the Board, dated August 7, 1917:—

"*January 7, 1918.* There is no regular line of mail steamships to our island at present, and we are dependent on a gunboat to bring our mail from Truk occasionally. January 3 the first mail was received in this way, and I have not yet heard when the next is expected, but probably it will reach us about once a month.

"We all spent Christmas on the other side of the island with the Kusaiens, giving our girls a little outing and change. To add to their pleasure, we went around one side of the island in going, and returned around the other side; so they were able to see, from the canoes, all the villages on the island.

"The Kusaien Church and we in our school are observing this week as a week of prayer, and trust that it will be one of great blessing. The meetings will largely be led by our own advanced scholars."

"*February 20* [acknowledging letters from Boston dated November 17, 1917]. I received this morning a call from the resident governor of this island, accompanied by the governor and doctor from Ponape. The doctor inquired if we had any patients for him to see, but we had the great joy of being able to tell him that all were well. One boy only was in the boys' room, having cut his ankle yesterday; but when the doctor saw that it was bandaged, he did not seem to think that it required further attention. It is not a deep wound. After our callers left, my sister said that we had indeed one thing to be very grateful for, and that is the excellent health given to our scholars. But this is not all; for He 'daily loadeth us with benefits,' and has wonderfully provided for our needs.

"The government has been very kind to us in allowing us to go on quietly with our work. This week our boys are building up anew the girls' dining room. When we commenced, we thought that new thatch was all that was necessary, but found later that the whole framework had to be renewed. The girls are making the new thatch, to have it all ready when the new framework is completed. While some of the islands south of us have been suffering from a two years' drought, we have had continual rain, not even the two or three weeks'

drought which we frequently have in January. This gives us an abundance of good, fresh water, but alas for frame buildings, fences, etc., which rot in an amazingly short time!

"Our large, new building should be painted this year for its preservation, but our paint and oil supply is exhausted, and prices here seem prohibitive. I had to pay ten dollars (gold) for the drum of oil I purchased to complete the last painting we did. Yet it is hard to see the property run down for lack of paint. The main building should have a coat of paint once a year, and the verandas twice a year, to keep them in good condition."

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AFRICA

The Need of Social Service

Dr. F. B. Bridgman writes:—

"This huge industrial center of Johannesburg is a mighty force in the transition of the blacks from the simple communal life of the tribe to the individualism of modern times. Under native custom, marriage is a tedious, round-about, go-between affair—months of negotiation as to the cattle to be paid, and then years to find the cattle before you get the girl. Think of the shocking directness of this 'ad' by a young Zulu, in the last native paper on my desk. I copy the wording, which is in English:—

"WANTED—smart, respectable, attractive young Lady to correspond with a gentleman in good situation (£10 monthly), very good home. View, Matrimony. Please write for his photo with strict confidence to 'Chef,' P. O. Box 1624, Johannesburg. Applicants must not be over nineteen years of age.

"How's that for the new native! And now, in this morning's paper, prominence is given to a native boycott of certain stores in a large section of the Rand. The boycott is well organized, with pickets posted about all the tabooed shops. This is a protest

HOUSING CONDITIONS IN A CITY SLUM

This picture was taken in Maritzburg, but similar places are frequently found and are increasing in other cities. These rooms are each rented to a family at from two to five dollars a month. Indians and native Africans both are found in them

against war prices, which the natives claim are willfully inflated. So these are revolutionary times for the Bantu. How to help them make readjustment in the new order is a problem as fascinating as it is difficult.

"The unprecedented prices prohibit just now any building project on a large scale. But, as a start in more direct social work, we have rented a modest hall next door to our Central Church. Besides affording much-needed room for Mrs. Bridgman's booming work for the children, this building has made possible the opening of some club features."

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The Coming Pastors

Rev. H. A. Stick sends a hopeful statement of the Theological School, in its relocation as a department of Amanzimtoti Institute. The school year has opened auspiciously. "We have a fine class of young men; seven at present, and two more to arrive later. These men are above the average native intelligence, and I have been very much pleased to see how readily they grasp things; and I have also been much impressed by their fine Christian spirit. It certainly speaks well for the future leadership of our churches."

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Food Prices Doubled

Not often do the readers of the *Missionary Herald* hear from Inanda, in the Zulu Branch of our South Africa Mission, by the hand of Mrs. Mary K. Edwards. In this, her fiftieth year in South Africa, Mrs. Edwards is learning to use a typewriter, and one of her practice hours was devoted to a letter to the Board's business department, from which Mr. Hosmer allows us to quote a few of the characteristically brief sentences which refer to living conditions at Inanda.

Mrs. Edwards writes on March 13:—

"No restrictions have been placed upon food as yet. But prices are more than doubled on most things. The season has been very abnormal. Never, within the memory of the oldest inhabitant, has so much rain fallen. Rivers have overflowed their banks. Bridges, fields of corn, sugar houses, animals, and people have been carried into the sea.

"I am learning to typewrite. I will let you correct the mistakes. I know there are mistakes. I have borrowed an old machine to see if I could learn. There, I have taken enough of your time. Good-by."

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CHINA

Current History from Dr. Smith

Our latest letter from Dr. Arthur H. Smith, of Tunghsien, Chihli, North China, is full of concise and witty comments on current matters on both sides the Pacific, and of allusions to the sayings and doings of famous people from President Feng and Minister Reinsch, in Peking, to Minister Ku, representing China in Washington.

Political Matters

Alluding to the "general incomprehensibility of Chinese affairs, both to outsiders at a distance and to those who live in China, and perhaps have done so long," Dr. Smith says: "The reason seems to be that every move by every 'General' (and only generals count) is dictated by its probable effect on his own personal fortunes. Thus there are known to be two men who are 'laying for' the next election to the presidency (neither having any qualifications), and perhaps four more men bent on the vice-presidency, with the same outfit as the preceding. Why are they strong? Because each has an army at his back. Once made a military governor, no force appears able to unmake him. . . .

"Neither party in the present 'civil war' in China is anxious to fight, and each holds off for better terms. The soldiers would all go to the other side, if paid sufficiently; and it is in this way that the much-heralded victories

AT THE NORTH CHINA UNION LANGUAGE SCHOOL

A section of a beginners' class. The pupils include the wife of an American professor in a government university, the wife of one of the later additions to the Grinnell-Shansi band, representatives of the Lutheran Church, the Y. M. C. A., a Norwegian board, and the Church of England in Canada

are often won. On the other side, these same troops are mere bandits towards their own people, wherever they are. The local troops show no disposition or ability to control brigandage. Our Shantung county of Enhsien, in which we used to have fair order and peace, is now as bad as the bad counties in the south of the province. Every letter complains of the impossibility of making a living, or of keeping it when made.

Flood Relief

"The old days of vast soup kitchens for the winter, crowded with unsanitary hordes (as forty years ago this winter in Tientsin), have passed away forever. Medical science has come with its bacteria and its sputa and other 'appliances'; and the timely arrival of the dread pneumonic plague, after an absence of six winters, has made a profound impression. Now all our doctors, and many missionaries besides, are 'commandeered' for plague prevention work. Their telegrams appear in the papers daily, and are universally regarded as authoritative. When the danger is over, there will be a general and heartfelt recognition that without them, in spite of so many medically educated Chinese, China could not have been saved. The death rate, as you know, is 100 per cent, as no case has ever been known certainly to recover."

Lecture Courses

Speaking of activities in connection with the new Peking University, Dr. Smith says: "One of the new moves has been to have a weekly lecture, either at the British or at the American Legation, on a topic of general interest. To these, large audiences (for Peking) will readily go, and seem to enjoy it. A concomitant advantage is that the foreign community is compelled to recognize that the missionary body knows a great deal about China, as well as a good many other subjects. The old-time contempt for the missionary is disappearing with the increasing advent of those who are educated and experienced in all the wisdom of the Egyptians, and ready to tackle that of the Chinese."

Plans before Furlough

Among the China missionaries to be home on furlough this summer are Rev. and Mrs. Charles A. Nelson, of Canton. They left China on March 27, and Mr. Nelson carried on his teaching work in Union Theological College, of which he is president as well as professor, until March 22, the Friday before he sailed on Wednesday. Mrs. Nelson turned over the Lai Sun Boys' School, which was her special care, to the charge of the preacher at the Canton church and the teacher of Chinese classics in the Union Theological College. Two students will study under him and act as pupil teachers.

READY FOR A WALK

On afternoons, the boys from the Lai Sun School will go over to the Girls' School, for instruction in English and arithmetic from Miss Josephine Davis and Miss Helen Tow, of that institution. The South China Mission has appointed a committee to decide upon an educational program for the mission, some feeling that schools of all grades should be established in the western suburb of Canton, in which the mission compound is located. One argument for such centralization is inferred from a statement in a note from Mr. Nelson, written shortly before he sailed. He says: "People from the country are much concerned for the safety of their sons and daughters in this lawless age, and feel that we can care better for them here."

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The Work of Robbers

"We are having distressing times in the country districts. The robbers are on the increase," writes a member of the South China Mission, from Canton. "The walled city of Kwong Hoi, on the mainland west of Macao, was recently pillaged, and many people were carried off by the 400 robbers, as well as much booty. Our church was full of women and children from the country round, driven in through fear of the robbers. The church was not spared. The women lost their all, and worst of all, the preacher's eleven-year-old son was kidnaped.

"He has been located in a robbers' stronghold in the San Ni District, a place so strong that soldiers have not yet taken it. Word was sent the father that by sending in $100 local currency, together with tobacco, fruit, and cigarettes, negotiations would be opened. The father complied; and I saw the returned reply, signed and stamped by the robber chief, demanding $5,000 in local currency, or about $3,600 gold. The preacher, relying upon a friend who knew the robber chief, had hoped to get his son back for about $120 gold, but evidently the friend has failed. The government, in its present condition, is powerless against these robbers. This is one of several sad things which have come up of late."

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A News Letter from Shantung District

In a news letter written by Rev. Vinton P. Eastman, of Lintsingchow, Shantung, North China, to friends in America, occur some illuminating paragraphs which we venture to quote for the benefit of the wider circle of friends of China reached by the *Missionary Herald*. Mr. and Mrs. Eastman have just returned to their station from a furlough in America, and encountered flood conditions as soon as

they reached China, which delayed their arrival in Lintsing for some time. Mr. Eastman writes:—

"I cannot begin to tell you the extent of this flood distress. Thousands of square miles are flooded and several millions of people in need. In our Paotingfu station, every outstation chapel has been turned into a soup kitchen; the missionaries and Chinese workers are all engaged in the relief work, and they are calling for other workers to come to their assistance.

"Our Tientsin station was struck hard by the floods, as also a part of the Peking field. The canal, the overflow from which did so much damage at Tehchow, broke its banks just a few miles north of Lintsing; but, according to Mr. Ellis's estimate, did not harm more than 100 villages in our field. So we are spared the labor of ministering to the distressed, and have been able as usual to give our time to the educational, evangelistic, and medical work with which we are ever busy. Splendid work has been done by the Chinese government and the Christian Flood Relief Committees, working together to alleviate the suffering of these homeless and starving ones. Money has come from the American Red Cross, from the government, and from the Chinese churches and people; but, despite this, the task of helping every one who needs it is almost hopeless.

WASHING DAY IN THE PRECIOUS DEW GIRLS' SCHOOL AT TAIKUHSIEN, SHANSI

"The daily paper recently had an item as follows: '"But, daddy, it's cold," said the little girl, when her father brought her to a hole in the ice and told her to jump in. "Never mind, you must get in," he said. So he put her in and returned home, with *one* less mouth to *feed*. This is typical of what is happening in Anpinghsien and adjoining regions. On December 14, the P'u T'ao River caused a great flood, owing to the blockage of ice. The water began flowing into the houses, and the people took refuge on their housetops. There on their roofs, in the bitter cold, they lived and slept for three days, until the ice in their houses was frozen solid. Now they are back in their houses, with most of their belongings buried in the ice. They are eating a watery concoction of dead leaves, with a sprinkling of coarse millet; one meal a day, or often one meal in two days. In the spring, these mud houses will collapse—it looks as if nothing but destruction awaits these people. In this one county of Anping alone, there are over one hundred thousand people in distress owing to the floods.' Thus far, the Tientsin paper. What a picture! Add to these flood and famine horrors the civil strife between north and south, not yet at an end, and now the pneumonic plague! It would seem as though China, though not actually a combatant in the great world war, had yet troubles enough of her own.

"November 20 was opening day at our new street chapel. This is well located on the main business street

of the city; is supplied with a good stock of Christian literature, which we will be able to sell at moderate prices through the aid of a mission literature fund; has a reading room in connection, where we have the daily papers, magazines, etc., for those who care to read; and will be opened daily for chapel preaching.

"The opening was not exactly a *grand* one, but the rooms were full of interested men and boys from the schools and shops. I spoke on Lincoln as a self-educated man, who was not afraid of manual labor, with special emphasis on his religious faith, which was the foundation of his power as man and as President. A Mohammedan teacher from one of the city schools followed with an address on education. Wisdom is the principal thing, he said; therefore get wisdom. He praised the Christian Church for all that it was doing for the benefit of the people, as exampled in the providing of this free, public reading room. But there was lacking any emphasis on 'the fear of the Lord as the beginning of wisdom.' As a Mohammedan, he could not well avow his approval of the Christian religion, nor stand up in a Christian chapel and advise his hearers to study Mohammedanism, so he discreetly left religion unmentioned.

The Crowds Who Come to "Big Meeting"

"Sunday, November 25, was Big Meeting day, which means that it is the day when as many of the 690 church members as can get away from home come to Lintsing for the day or two set apart twice each year for the reception of members, the observance of the Lord's Supper, and the giving of special lectures and sermons. All those who hope to join the church are here, too. Up until we made the rule that all who hoped to join must first study for two weeks in a preparatory class, we were often swamped by the number of applicants. Sometimes the larger share of the men of some village would come, a few of them having heard enough of the Jesus way so as to be able to pass a fair examination, but the greater number often not being able even to repeat the Lord's Prayer or tell who Jesus was. Now that we have the new rule, the number coming is smaller, but the actual spiritual results of the special days of meetings and of study are far more worth while than before. Some six new members were baptized this time, and about twenty joined on probation. Our great problem now is not how to win indifferent people to a desire to join the church, but rather to teach those who already desire to be connected with us the fundamentals of the gospel, to relate them to Jesus Christ as their personal friend and Saviour, and to send them out prepared to win others.

"Out of the total of two million and more people that surround us here, 698 are now baptized church members and a thousand more have taken the first step. For work among this number, we have but six preachers, who must cover an area of more than 2,500 square miles. You can see that there is yet much land to be possessed."

*

Flood Relief Measures

Rev. Emery W. Ellis, of Lintsingchow, who has been helping in the work of relief for flood sufferers around Paotingfu, sends the following copy of a telegram sent out by the North China Flood Relief Commission, and signed by the American and the British ministers, Bishop Norris (Rt. Rev. Francis L. Norris, bishop of North China since 1913), and others. It gives remarkable evidence of the leadership missionaries and the Christian Chinese have acquired, and of the fact that China, in spite of political and other troubles, means to help herself in this calamity. The telegram reads:—

Conditions North China country districts rapidly becoming desperate. People eating leaves, bark, straw, corncobs. Fuel scarce, roof timbers and fruit trees used instead. Animals dead or sold. No grain for spring sowing. Robberies increasing.

PRECIOUS DEW GIRLS' SCHOOL, TAIKUHSIEN, SHANSI

Girls coming back to school after vacation, carrying their own "trunks"

Children abandoned, sold, drowned. Send telegrams to every mission station in China. Desire money collected at once if possible. Commission appeals to Chinese Christians raise $50,000 and help raise $50,000 more from others.

Other letters give details of road building, repairing of breaks in the Grand Canal, and of dike construction in Chihli and Shantung Provinces—work which will be done by flood sufferers gathered from various parts of North China, chiefly by missionaries, and supervised by them and by specially trained men under the commission's direction. Some of the Board's staff have been given two months' release from their regular work to serve with the government's commission in enlisting the workmen, in distributing their earnings so that they can not only feed themselves, but also their families in scattered villages, and in supervising medical and other relief work in the desolated districts.

Mr. Ellis writes in some detail of visiting outstations of Paotingfu, going by boat over an end of the great sheet of water stretching from the Paotingfu outstations northeast to Tientsin—"a hundred miles, like a great lake, from which rise the villages, like islands. Starving people there are, . . . and it is distressing to see the hundreds of kneeling women pleading for food and help.

"Some villages were entirely swept away; others for the most part are standing; but timbers of temples and of houses alike are torn out for fuel, or to be exchanged for food. Some villages promise 100 per cent interest for three months for the price of seed grain, but cannot get the grain even on those terms."

MEXICO

Forty Pastors and Nine Missionary Families Needed

The men on the field in Mexico report great opportunities, and are full of plans for occupying the new field assigned the American Board under the recent rearrangement of mission forces. Rev. Louis B. Fritts writes from Hermosillo, in Sonora State:—

"With our pastor here I have been studying the best maps available, and we have come to the decision that in order properly to man the field that has been assigned to us we should have

at least a pastor in each of the principal district capitals. If we only did this, we should need to employ forty pastors, and then there would be several places, with a population of five to ten thousand, without any established work. The minimum number of missionary families, including Dr. Howland in Mexico City, should be not less than nine.

"Of course, we can do some work with a smaller number, but our field will be very inadequately manned. With the above force, each family would have on an average a third of a million people to evangelize, and each pastor would have from twenty to two hundred thousand souls in his parish. When this terrible war is over, we all hope that democracy will no longer need to fear the tyranny of those at the top. We hope to have a world safe for democracy; but in order to have a safe democracy for the world, we must realize that the benighted millions must be given the light of the gospel, which develops the only true foundation upon which to build. If we can only make our people see that this is tremendously worth while, they will respond in a way that will surprise us. May the Lord give us the vision and the faith to ask for large things, and then the wisdom and strength to use the forces at our command in such a way that the 'democracy of the Most High' may come speedily!

"I am still hoping to visit the State of Sinaloa before the time of the annual meeting. I shall, however, not go until the way seems quite safe. This week quite a large force started on a campaign against the Yaquis. The commander-in-chief has taken personal command in the field, and is going into it with a determination not often seen among Mexican officers. If this attempt fails to make an end of the Yaqui menace, we must definitely plan our work so as to avoid their region for years to come. Their hand is now against every man, for they are thoroughly embittered.

"I have had some interesting experiences these last few days. The government here has gone into the price-fixing business, but did it in such a blundering way that the only result was the hiding of all flour, which was the first article to be reduced twenty-five per cent. I had arranged for our supply for the rest of the school year, but had not yet secured it. We were just using the last, and I went to get my flour the day after the order was given, and before I knew anything about it; I could not get it. The entire supply was reported as sold to other parties. I spent the better part of two days searching for flour, but could get no more than one kilogram.

"I finally went before the committee that had the matter in hand, with the promise that the mill would supply us with whole wheat flour if we could get an order directly from the committee. When I came before the committee, I found that one of my former pupils from Guadalajara was the secretary. I did not know that he was in the city, and he did not know that we were here. Without any trouble, the committee gave me an order for fifty kilos of whole wheat flour. I had asked for both white flour and this, but the order said nothing about white flour. I again asked if they had not overlooked the fact that I wanted white flour also. The chairman replied that he did not know where to send me for white flour.

"I thanked him and engaged in conversation with my former pupil. After a few minutes, the chairman began to ask questions about us and our work here, and it ended by his promising to come tonight to join my English class. As I was turning to leave the room, he called me back and said that the committee had only forty-five sacks of white flour, but that I was to have one of them, and he would have it delivered immediately. It was delivered at eight dollars per hundred, when we had been paying eleven.

"We are making plans for a good day on Easter Sunday. Seven or eight

young people are to be received into church membership. Some of them come from families that have had no connection with evangelical churches in the past. All are well in our circle, but there is sickness in the city."

THE PORTFOLIO

The Study of the Chinese Written Character

The symbolism of the Chinese character is a source of constant surprise and delight. Competent scholars have affirmed that not even the hieroglyphs of ancient Egypt can compare with Chinese characters in this regard. The structure of the Chinese character is very often a clear and comprehensive treatise on the psychology of the Chinese mind. For instance, the sun and moon in close proximity indicates brightness; a man standing by his words denotes faith or trustworthiness; when death and the heart are in combination, there is forgetfulness; when the pencil speaks, the result is a book; fire under two pieces of wood indicates a blaze; a knife near skin means to flay; ten words or remarks imply a scheme; to seize or capture a woman implies getting married; a rat and a hole signifies escape; growing rice and a knife stands for profit; three carriages in a heap spell a crash, a calamity; while a dog, given an extra mouth, would quite naturally bark. It is even more interesting to note that, to the practical Chinese mind, the idea of poison was conveyed by the mother or woman of the house upholding power and sovereignty; that his idea of peace was conveyed by one woman under a roof; and that the ideal emblem chosen to represent the Chinese home, or household, is a pig under a roof. Such examples might be multiplied indefinitely, but time will not permit; and, after all, the greatest pleasure consists in discovering them for one's self.

One day, while walking along a country road, I threw away an old newspaper which I had been reading. An old man who saw this irreverent act asked, "Doesn't that paper have foreign-devil characters on it?" Upon my admitting the fact, he asked with astonishment, "Then why are you throwing it away?" After a moment he added proudly: "We Chinese never throw away a piece of paper that has a Chinese character on it. We consider that each character is one of the Buddha's eyes." Though the rule mentioned above is not lived up to by all Chinese, certain it is that especially among the educated Chinese the written character is looked upon with almost worshipful reverence. Its great antiquity, its extensive use, its beauty —according to Chinese standards— win for it the deepest respect. The missionary, then, who not only can speak the Chinese language, but who is deeply conversant with its written symbols as well, has manifestly an additional and most valuable means of approach to the Chinese heart.

Rev. Obed S. Johnson, of Canton, South China Mission.

A View of Russia

In the summer of 1913, the writer made an extended trip through the southern provinces of the great Slavic empire, and it was an interesting experience. Where is the largest grain elevator outside of the city of Chicago? In the city of Novorossisk. The people claim it is there, and when one sees that enormous structure, he cannot dispute their claim. This city, at the northeastern curve of the Black Sea, is another Duluth. It is the terminus of a network of railways that penetrate the prairies of South Russia, and bring enormous quantities of

grain and other produce to salt water. In the shelter of a bottle-necked harbor the steamers are loaded, after having distributed their cargoes brought from Europe, and are sent off to carry the food of Russia to feed the hungry of whole countries—always providing the Turks have not shut the Dardanelles to Russian commerce.

As compared with Turkey, Russia is many years ahead. Automobiles spin over well-built roads. Typewriters are as well established as is the telephone. Commerce with other countries broadens the mind, though the schools are few in proportion to the population. The people are eager to learn, and one cannot help liking the Russian people. If they are superstitious, they are also reverent; if ignorant, they thirst for information; if poor, belated, and oppressed, there is the more reason for friendly coöperation on the part of Americans. One sympathizes deeply with this great throng of people, and longs for the opportunities of real peace to resume his efforts in their behalf. When Secretary Root and the American delegation landed in Vladivostok a few months ago, one of the young men selected in Petrograd and sent to assist the Americans as an interpreter was one of our Anatolia students, who got his English in Marsovan.

Pres. George E. White, D.D., of Anatolia College, Marsovan, Turkey, writing in the Des Moines "Register," February 26, 1918.

It Sounds Like the Philosophy of a Missionary

While we have the usual tribulations, yet we have no more than our share, and only enough to keep those who have the burden and responsibility of the service in good, healthy condition mentally; only enough to give them experience and teach them to do things better and better; and enough to educate an oncoming staff how to assume the responsibility of the future.

Theodore N. Vail, President of the American Telephone and Telegraph Company, in a statement made at the Company's annual meeting, 1918.

THE BOOKSHELF

A Manual for Young Missionaries to China. Edited by Arthur H. Smith. Shanghai: The Christian Literature Publishing House. Pp. 134.

What makes a strong missionary? The same qualities that make a strong man anywhere. This is the impression one gets as he reads the manual for young missionaries. In the first paragraph of the book, in the chapter on the Physical Life of the Missionary, we are told "that if one is willing to study the conditions in which he is placed, and to fit himself wisely into them by adopting a few simple rules of health, it should not be hard to keep well." The last three chapters form an appendix giving practical suggestions on account keeping, housekeeping, and the use of furlough.

The book, as its name implies, is a handbook for the use of young missionaries to China. The editor, Dr. A. H. Smith, is well known, not only as an authoritative writer on things Chinese, but as a man who is first and foremost a missionary. He has associated with him experts in the topics upon which they write. The young missionary, as he tries to adapt himself to the climatic conditions of the new land, as he enters upon the study of a strange and difficult tongue, as he begins his life with the other missionaries of his station and with the Chinese people who are to be his lifelong associates, as he is cut loose from the spiritual moorings of the home land, will find himself confronted with many new problems. This manual will help him to see that his case is not a pecul-

iar one, and will give him valuable aid and inspiration as he faces the new and untried situations.

While the book does not pretend in any way to deal with the science of missions, it has real scientific value. It has gathered out the kernel from the experiences of many over a long period of time, and presents the results in suggestions, many of which may be taken as of proven value for the newcomer. It does not deal in theories, but in facts as they are. All of the chapters are fascinating in style and are alive with warnings and suggestions. The reading of the book will make the new missionary eager to be at his task, and will help the missionary who has been long on the field to enter more wisely and sympathetically into the experiences of his new associates. H. S. M.

African Missionary Heroes and Heroines. By H. K. W. Kumm. New York: Macmillan Co. Pp. 215. Price, $1.25.

Dr. Kumm is the author of several books on separate sections of Africa, such as Nubia, the Sudan, Ethiopia, etc., and naturally enough his study of the continent has filled him with enthusiasm for the missionaries who have served and died there. He tells of Brooke—the soldier; of Bishop Crowther—born a slave; of Coillard and of Mary Slessor and many others. A reproduction of a sentence from one of Livingstone's letters, interesting maps, various reports, and lists of collateral reference books, add to the usefulness of the volume.

Inside Constantinople. By Lewis Einstein. New York: E. P. Dutton & Co. Pp. 291. Price, $1.50 net.

Mr. Einstein was special agent of the American embassy in Constantinople from early in 1915 until mid-September of the same year, when he was sent to Sofia, Bulgaria, to take charge of the American Legation there. He kept a concise and faithful record of events as they came to his knowledge during that terrible six months in Turkey, and gives details of events which we have not seen described elsewhere. When the history of the war comes to be written, Mr. Einstein's diary will furnish valuable material.

OTHER BOOKS RECEIVED

Love for Battle-Torn Peoples. Sermon Studies. By Jenkin Lloyd Jones, LL.D. Chicago: Unity Publishing Co. Pp. 166.

Heart Songs. By Henry Weston Frost. Boston: The Gorham Press. Pp. 130. Price, $1.25.

Hurrah and Hallelujah. By J. P. Bang, D.D., with an introduction by Ralph Connor. New York: George H. Doran Co. Pp. 234. Price, $1.00 net.

The German Terror in Belgium. An Historical Record. By Arnold J. Toynbee, late Fellow of Balliol College, Oxford. New York: G. H. Doran Co. Paper covers. Pp. 160.

In the Footsteps of St. Paul. By Francis E. Clark, D.D., LL.D. Illustrated. New York: G. P. Putnam's Sons. Pp. 418. Price, $2.00 net.

WORLD BRIEFS

The first British postmaster of the city of Jerusalem is Sergeant Frank Smith, of His Majesty's forces.

A prize of $100 has just been offered by the Harvard Club of North China, in Peking, for the best thesis on any subject connected with China to be written by a student of Harvard University, whether graduate or undergraduate.

Catholics in the United States, not including our island possessions, now number 17,416,303, according to figures in the 1918 Catholic Directory. The four states having the largest proportion of Catholics in their population are: New York, with 3,088,406; Pennsylvania, with 1,885,000; Illinois, with 1,482,574; and Massachusetts, with 1,460,060.

Molokai, the leper colony in the Hawaiian Islands, set its own quota to be raised toward the Third Liberty Loan, and then cabled a subscription for $3,000 worth of Thrift Stamps. There are only a few hundred individuals there, all lepers, but they are loyal to our country none the less. The man who is now in charge of the colony is a New Englander—Ira Jones Dutton, or Brother Joseph Dutton, as he is called there. He has been for thirty-seven years on Molokai, going there as an assistant to Father Damien, to whose work he has succeeded.

A wealthy native prince of Delhi, India, has executed a deed of trust, devoting his entire personal estate to founding an institution for the education of Indian women. The property is said to be valued at about $7,000,000. In view of the greater purchasing power of money in India, this gift will probably accomplish as much as a gift of several times its size in England or America. All liabilities of the estate are cared for and dependent members of the Maharajah's family have been provided for, so the gift is clear. The prince himself was one of the first native chiefs to fight in France, where he has spent two years on the battlefields. He was brought up under English tutors in India and has traveled widely. His wife is heartily in sympathy with the institution to be founded. Girls are to be received from five to eighteen years of age, and there is to be no bar of caste or creed. A site for the college has been given by a native lawyer.

The following is a list of the distribution to be made of the million dollars for which the Northern Baptist Laymen made the strong drive ending March 31 :—

American Baptist Foreign Mission Society	$213,947
Woman's Amer. Baptist Foreign Mission Soc.	88,720
American Baptist Home Mission Society	78,788
Woman's Amer. Baptist Home Mission Soc.	65,286
American Baptist Publication Society	19,000
Ministers and Missionaries' Benefit Board	10,500
Board of Education	175,000
War Commission	150,000
	$801,241
To provide for unforeseen emergencies and to pave the way for a great denominational advance	198,759
Total	$1,000,000

THE CHRONICLE

ARRIVALS IN THIS COUNTRY

April —. In Vancouver, B. C, Miss Daisy D. M. Brown, of Ponasang, Foochow Mission, China.

BIRTHS

July 3, 1917. In Shaowu, China, to Mr. and Mrs. Charles H. Riggs, a son, Frederick Warren.

January 23. In Bailundo, West Central Africa, to Mr. and Mrs. Daniel A. Hastings, a son.

March 14. In Shaowu, China, to Rev. and Mrs. Edwin D. Kellogg, a daughter, Ruth Marion.

. . .

Dr. Chauncey Goodrich, of Peking, has recently completed his task of Bible revision in which he has been engaged for twenty-eight years. Dr. Goodrich is on his fifty-third year of service in the North China Mission, and reaches his eighty-second birthday early this month (June). Referring to Dr. Goodrich in a recent letter, Dr. Arthur H. Smith, of Tunghsien, says: "We thank the Lord for his great achievements and for his fine health."

. . .

A letter from Taikuhsien, Shansi, North China, dated February 28, reports that Rev. Paul L. Corbin, of that station, had returned from his work with the pneumonic plague fighters; but that there was still no prospect of Dr. Hemingway's being able to leave the responsibilities placed in his hands by the Anti-Plague Commission.

. . .

Rev. Edward Dwight Eaton, D.D., Vice-President of the American Board from 1910 to 1917 and now a member of the Prudential Committee, gave in April a series of lectures on the Porter Foundation at Beloit College, of which he is now president *emeritus*. The subject of the course was "Types of Missionary Activity and Adventure," and the five phases studied were the Pioneer, the Educator, the Physician, the Evangelist, and the Statesman.

DONATIONS RECEIVED IN APRIL

NEW ENGLAND DISTRICT

Maine

Auburn, 6th-st. Cong. ch.	7 30	
Biddeford, 2d Cong. ch.	17 50	
Bridgton, 1st Cong. ch.	26 20	
Brownville, Cong. ch.	1 00	
Farmington, Mary F. Cushman,	5 00	
Lake View, Union ch.	21 88	
Norridgewock, Cong. ch.	3 00	
Orland, Cong. ch., Hannah T. and Sarah E. Buck,	30 00	
Portland, State-st. Cong. ch., for work of Rev. R. A. Hume, 206.17; "Portland," 156.16,	362 33	474 21

New Hampshire

Amherst, Cong. ch.	14 40	
Bristol, Cong. ch.	27 00	
Claremont, Cong. ch.	30 00	
Concord, 1st Cong. ch., 79.35; Friend, 2,	81 35	
East Alstead, Cong. ch.	10 00	
Gilmanton, Center Cong. ch., Ladies' Sewing Soc.	6 00	
Hanover, ch. of Christ, Dartmouth College,	100 00	
Keene, 1st Cong. ch., toward support Rev. J. K. Lyman,	135 00	
Lancaster, Cong. ch.	23 79	
Lyme, Cong. ch.	26 11	
Madbury, Union Cong. ch.	3 90	
Manchester, 1st Cong. ch.	180 00	
Rye, Cong. ch.	55 50	
Tilton, Corg. ch.	80 00	
Walpole, 1st Cong. ch.	19 93	792 98

Vermont

Brattleboro, Center Cong. ch.	250 00	
Bristol, Cong. ch.	1 70	
Fair Haven, Welsh Cong. ch.	5 40	
McIndoes Falls, 1st Cong. ch.	34 50	
North Bennington, Cong. ch.	38 48	
Wells River, Cong. ch.	40 00	
West Pawlet, Cong. ch.	11 28	
Worcester, Cong. ch., Effie Carr, of which 25 for sundry missions,	50 00	431 36

Massachusetts

Abington, 1st Cong. ch.	1 00	
Adams, 1st Cong. ch.	435 00	
Amesbury, Union Cong. ch.	13 91	
Andover, Octavia V. Mathews,	5 00	
Attleboro, 2d Cong. ch., Calista C. Thacher,	25 00	
Ballardvale, Union Cong. ch.	39 88	
Beverly, Dane-st. Cong. ch.	150 00	
Boston, Central Cong. ch. (Dorchester), Friend, 270; 2d Cong. ch. (Dorchester), 140.12; Central Cong. ch. (Jamaica Plain), 100; Highland Cong. ch. (Roxbury), 75; Phillips Cong. ch. (South Boston), 50; Friend, 12.50,	647 62	
Braintree, 1st Cong. ch.	43 00	
Cambridge, 1st ch. (Cong.), toward support Rev. R. E. Chandler, 226.91; Arthur Bliss Seymour, 5.41,	232 32	
Canton, Abner Morse, toward support Miss Rachel B. North,	100 00	
Chicopee Falls, 2d Cong. ch.	46 37	
Danvers, 1st Cong. ch., Friend,	5 00	
Easton, Cong. ch.	9 38	
Fall River, Central Cong. ch.	428 04	
Fitchburg, Harry B. Peters,	5 00	
Florence, Cong. ch.	52 25	
Granby, ch. of Christ,	23 43	
Greenfield, 1st Cong. ch.	12 24	
Haverhill, Riverside Memorial Cong. ch.	25 00	
Hingham, J. Wilmon Brewer, for Battalagundu,	24 00	
Holbrook, Cong. ch.	5 50	
Holden, Cong. ch.	35 26	
Holyoke, 2d Cong. ch.	375 00	
Longmeadow, Mrs. Chas. S. Allen,	25 00	
Lowell, High-st. Cong. ch., M. G. Wight & Co.	75 00	
Medford, Mystic Cong. ch.	61 33	
Middleboro, Central Cong. ch.	15 60	
Mittineague, Cong. ch.	21 91	
Nantucket, 1st Cong. ch., toward support Miss Rachel B. North,	16 00	
Newburyport, Central Cong. ch., of which 97 toward support Dr. E. L. Bliss and 10 from Clara A. Bliss, 107; Belleville Cong. ch., 75.39.	182 39	
Newton Centre, 1st Cong. ch.	415 79	
Northampton, Edwards Cong. ch., 136.80; M. C., 10,	146 80	
Northboro, Cong. ch.	39 58	
North Hadley, Rev. Chas. L. Hill,	56	
Norwood, 1st Cong. ch.	66 00	
Otis, Cong. ch.	6 00	
Peabody, West Cong. ch.	10 00	
Quincy, Bethany Cong. ch.	60 60	
Reading, 1st Cong. ch.	108 22	
Revere, Trinity Cong. ch. (Beachmont),	13 00	
Richmond, Rev. Wm. M. Crane, toward support Rev. E. L. Nolting,	83 34	
Rockland, 1st Cong. ch.	29 93	
Shelburne Falls, Cong. ch., for Paotingfu,	55 00	
Somerset, 1st Cong. ch.	12 68	
Somerville, Broadway Cong. ch.	49 06	
Springfield, 1st ch. of Christ, of which 180.14 toward support Dr. C. D. Ussher, 358.37; South Cong. ch., 87.10; Elizabeth S. Hawkes, 10,	455 47	
Swampscott, 1st Cong. ch.	10 00	
Taunton, Winslow Cong. ch.	24 06	
Three Rivers, Union Evan. Cong. ch., for Turkey,	83 00	
Waltham, 1st Cong. ch.	33 00	
West Newbury, 1st Cong. ch.	7 00	
West Springfield, 1st Cong. ch.	75 00	
Whitman, 1st Cong ch., of which 25 for Mt. Silinda,	54 00	
Worcester, Central Cong. ch., toward support Rev. R. A. Hume, 514.35; Piedmont Cong. ch., toward support Dr. and Mrs. J. B. McCord, 500; Union Cong. ch., 52.34; Hadwen Park Cong. ch., 7.20; Miss M. L. Sanford, 5; Friend, 300,	1,378 89	
———, Matured Cond'l Gifts,	500 00	6,853 41
Legacies. — Arlington, Maria E. Ames, by Harriet A. Daggett and Elihu G. Loomis, Ex'rs, add'l,	124 00	
Boston, Benjamin F. Dewing, add'l,	15 00	
Dunstable, Marietta M. Parkhurst, by Mrs. Mary A. Proctor, Adm'x,	2,007 20	
Gardner, Mrs. Augusta G. Haywood, add'l,	6 25	
Springfield, Villroy C. Lord, add'l,	5 00	
Worcester, Thomas W. Thompson, by Leverett Thompson, Ex'r,	255 00	2,412 45
		9,265 86

Rhode Island

Cranston, Edgewood Cong. ch.	40 00	
Providence, Beneficent Cong. ch., 143.26; Sarah E. Dyer, 5,	148 26	188 26

Young People's Societies

Vermont.—Johnson, Y. P. S. C. E., for Sholapur,		10 00
Massachusetts.—Ashby, Y. P. S. C. E., for Mindanao, 5; Boston, Pilgrim Y. P. S. C. E. (Dorchester), for Tehchow, 15; Haverhill, West Y. P. S. C. E., 3.50; Wakefield, Y. P. S. C. E., 4; West Newbury, 2d Y. P. S. C. E., 1,		28 50
		38 50

Sunday Schools

Vermont.—Brattleboro, Center C. S. S., 9.43; Johnson, C. S. S., 10,		19 43
Massachusetts.—Gloucester, Bethany S. S., branch of Trinity Cong. ch., 7.71;		

Holden, C. S. S., 3.62; Housatonic, C. S. S., 5; Malden, 1st C. S. S., 69.35; Newburyport, Central C. S. S., toward support Dr. E. L. Bliss, 3; Newton Highlands, C. S. S., 14.40; Pittsfield, South C. S. S., 15; Springfield, Faith C. S. S., 10; Tyngsboro, C. S. S., 2.31; Waban, S. S. of Union Cong. ch., for Shaowu, 16.32, 146 71

Rhode Island.—Providence, Beneficent C. S. S. 35 00

201 14

MIDDLE DISTRICT

Connecticut

Bridgeport, United Cong. ch. 420 00
Bristol, Cong. ch. 60 00
Buckingham, Cong. ch. 11 00
Centerbrook, Middlesex Assn. 3 32
Fairfield, Cong. ch., toward support Rev. W. P. Elwood, 50 00
Falls Village, Cong. ch. 16 45
Franklin, Cong. ch., Rev. Francis S. Child, for Beira, 35 00
Hartford, Asylum Hill Cong. ch., of which 5 from Mrs. T. H. Brewster, 375 toward support missionary and 269.82 toward support Miss Rachel B. North, 649.82; do., Mrs. E. C. Russ, 300, Chas. C. Russ, 300, and Miss C. C. Camp, 100, all toward support Mrs. Edward Fairbank, 700; 1st ch. of Christ, 126; Mrs. G. H. Pryor, 2, 1,477 82
Hebron, 1st Cong. ch. 15 00
Killingworth, Cong. ch. 1 30
Manchester, Friends, 25 00
Mansfield Center, Chas. H. Learned, 10 00
Middletown, 1st Cong. ch. 22 83
Milford, 1st Cong. ch. 77 00
New Haven, ch. of the Redeemer, toward support Rev. P. S. Goertz, 138 72
New London, 1st Cong. ch., Member, 10 00
Norfolk, ch. of Christ, Mrs. Mary W. Barstow, 5 00
North Haven, Cong. ch. 12 73
Norwich, Broadway Cong. ch., 1,900; 2d Cong. ch., 18.56, 1,918 56
Old Lyme, 1st Cong. ch., Rev. K. B. Welles, 25 00
Salisbury, ch. of Christ, 26 43
Simsbury, 1st ch. of Christ, 55 85
South Manchester, Cong. ch. 84 00
Stamford, 1st Cong. ch. 62 45
Taftville, Cong. ch. 15 50
Torrington, Center Cong. ch. 47 44
Westville, H. J. Ostrander, 75
Windsor, Cong. ch. 39 88—4,667 03

Legacies.—Rockville, Mrs. Susan Beach, by Chas. O. Dart, Adm'r, 5 00
Stafford, Joanna B. Holt, by Marcus B. Fisk, Ex'r, 900 00
Waterbury, Mrs. Cornelia J. Benedict, by the Colonial Trust Co., Ex'r, 5,000 00—5,905 00

10,572 03

New York

Binghamton, East Side Cong. ch. 10 00
Brooklyn, Central Cong. ch., 1,335.46; Flatbush Cong. ch., toward support Rev. W. L. Beard, 287.87; Parkville Cong. ch., 12.87; Josephine L. Roberts, for Tehchow, 30, 1,666 20
Buffalo, Fitch Memorial Cong. ch., 5; Mrs. Sarah C. Whittemore, 40, 45 00
Clifton Springs, Mary Alice Thayer, to const. *Marion I. Hall,* H. M. 100 00
Gloversville, 1st Cong. ch., for Mindanao, of which 25 from Woman's B. and M. Soc. and 50 from Mr. and Mrs. Geo. Silvernail, in memory of their son, Carleton, 242 00
Granville, Cong. ch. 37 36
Jamestown, Friend, 1 00
Moravia, Mrs. Carrie L. Tuthill, 50 00
Morristown, 1st Cong. ch. 11 30
Morrisville, 1st Cong. ch. 19 00
Owego, 1st Presb. Union ch. 12 00
Poughkeepsie, 1st Cong. ch. 68 75
Riverhead, 1st Cong. ch. 60 93
Sherrill, 1st Cong. ch., Mrs. W. C. Newton, 20 00
Syracuse, Pilgrim Cong. ch. 6 75
Walton, 1st Cong. ch. 99 83
White Plains, Scarsdale Cong. ch., John W. Dickinson, 100 00
Willsboro, Cong. ch. 19 50—2,569 62

Legacies.—Buffalo, Ruth W. Bancroft, add'l, 487 50

3,057 12

New Jersey

Egg Harbor, Emmanuel Cong. ch. 5 00
Montclair, 1st Cong. ch. 540 00
Newark, 1st Cong. Jube Memorial ch. 25 00
Passaic, 1st Cong. ch. 47 29
River Edge, 1st Cong. ch. 11 84——629 13

Pennsylvania

Centerville, Cong. ch., Woman's Mis. Soc. 10 00
Coaldale, 1st Cong. ch. 10 00
Glenolden, Cong. ch. 10 00
Meadville, Park Cong. ch. 25 00
Philadelphia, Eudock K. Egypt, 5 00
Punxsutawney, ch. 2 00—— 62 00

Ohio

Amherst, 2d Cong. ch. 10 15
Ashtabula, 1st Cong. ch. 14 50
Atwater, Cong. ch. 4 46
Brookfield, Cong. ch. 85
Cincinnati, Lawrence-st. Cong. ch. 11 35
Cleveland, Hough-av. Cong. ch., 43.48; Park Cong. ch., 27; Collinwood Cong. ch., 26; Trinity Cong. ch., 20; Grace Cong. ch., 4.90, 121 38
Columbus, 2d Cong. ch. 7 50
Cuyahoga Falls, Cong. ch. 9 25
East Cleveland, East Cong. ch. 20 55
Geneva, Cong. ch. 18 70
Ironton, 1st Cong. ch., Lucy Moxley, 10 00
Lima, Cong. ch. 10 50
Lodi, Cong. ch. 7 25
Madison, Cong. ch. 13 75
Mansfield, Mayflower Cong. ch. 16 50
Marietta, 2d Cong. ch., Rev. and Mrs. C. E. Dickinson, 5 00
Medina, Cong. ch. 28 95
Mount Vernon, Cong. ch. 38 00
North Fairfield, Cong. ch. 18 05
North Olmsted, Cong. ch. 10 40
Oberlin, 1st Cong. ch., 101.30; 2d Cong. ch., 39.50, 140 80
Painesville, Cong. ch. 21 75
Ridgeville Corners, Cong. ch. 1 05
Sandusky, 1st Cong. ch. 26 40
Shandon, Cong. ch. 43 90
Springfield, 1st Cong. ch. 59 72
Stanleyville, Cong. ch., Rev. and Mrs. C. E. Dickinson, 5 00
Toledo, Park Cong. ch. 25 00
Twinsburg, Cong. ch., of which 18 toward support Rev. H. A. Stick, 36 00
Wadsworth, M. J. Hard, 5 00——741 71

Legacies.—Mad River, Frances J. Snodgrass, by Wm. A. Hale, Trustee, add'l, 205 92

947 63

District of Columbia

Washington, Ingram Memorial Cong. ch. 18 94

Georgia

Demorest, Union Cong. ch. 32 90

Florida

Daytona, Mrs. Edgar M. Condit, 250 00
Ormond, Union Cong. ch. 25 00——275 00

Young People's Societies

Connecticut.—North Haven, Junior Y. P. S. C. E., for Africa, 10 00
New York.—Brooklyn, Central Y. P. S. C. E., 10; New York, Bedford Park Y. P. S. C. E., for Inghok, 30, 40 00

50 00

Sunday Schools

Connecticut.—Greenwich, 2d C. S. S., toward support Rev. Lewis Hodous, 49.20; Willimantic, C. S. S., 6.16, 55 36
New York.—Blooming Grove, C. S. S., for Harpoot, 15; Brooklyn, Clinton-av. C. S. S., for Aruppukottai, 30; do., St. Mark's C. S. S., 10; Buffalo, Plymouth C. S. S., for work in Armenia, 10; Rutland, C. S. S., 5.60; Sherburne, 1st C. S. S., 37.52; Utica, Plymouth C. S. S., 55.37, 163 49
Ohio.—Brookfield, C. S. S., 2.15; Cleveland, Euclid-av. C. S. S., 30; do., East View C. S. S., 1.50; Twinsburg, C. S. S., 6.30, 39 95

258 80

Tennessee

Legacies.—Cleveland, Edward H. Thurston, 8,300 00

Texas

Fort Worth, 1st Cong. ch. 75 00

Indiana

Dunkirk, Cong. ch. 11 40
Fort Wayne, Plymouth Cong. ch. 145 50
Franklin, Community Cong. ch. 23 75
Fremont, Cong. ch. 3 40
Gary, 1st Cong. ch. 30 25
Indianapolis, 1st Cong. ch., 17.75; Brightwood Cong. ch., 3.04, 20 79——235 09

Illinois

Amboy, 1st Cong. ch. 6 11
Aurora, New England Cong. ch., 58.75; 1st Cong. ch., 15, 73 75
Bowen, Cong. ch. 22 00
Brimfield, Cong. ch. 16 75
Champaign, 1st Cong. ch. 50 00
Chesterfield, Cong ch., Mrs. R. R. Barnstable, 3 00
Chicago, Bethany Union ch., 155; Warren-av. Cong. ch., 54.58; Washington Park Cong. ch., 17.75; West Pullman Cong. ch., 15.49; H. W. Thomas Memorial Cong. ch., 4.50; M. A. H., for work in Turkey, 25, 272 32
Chillicothe, Plymouth Cong. ch., toward support Rev. E. W. Felt, 39 08
Downer's Grove, Cong. ch. 30 00
Dundee, Cong. ch. 52 00
Elgin, 1st Cong. ch. 60 00
Galesburg, Central Cong. ch., toward support Rev. F. E. Jeffery, 150 00
Gridley, Cong. ch. 15 00
Malta, Cong. ch. 5 00
Moline, 1st Cong. ch. 57 50
Naperville, Cong. ch. 30 00
Plainfield, Cong. ch. 25 00
Princeton, 1st Cong. ch. 20 96
Sterling, Cong. ch. 22 00
Waverly, Cong. ch. 6 00
Wheaton, College Cong. ch., toward support Rev. W. C. Cooper, 125 00
Winnetka, Cong. ch. 150 40
Wythe, Cong. ch. 8 00—1,239 87

Michigan

Detroit, North Woodward-av. Cong. ch., 250; Fort-st. Cong. ch., 15, 265 00
Grand Haven, Cong. ch. 5 15
Pontiac, Cong. ch. 15 00
Royal Oak, Cong. ch. 2 25
———, Friends, of which 400 for Kustendil, 500 00——787 40

Wisconsin

Brodhead, 1st Cong. ch. 11 42
Clinton, Cong. ch. 14 00
Genoa Junction, Cong. ch. 11 00
Lancaster, Cong. ch. 20 00
Menasha, Cong. ch. 55 00
Milton, 1st Cong. ch. 10 00
Milwaukee, Rev. A. R. Thain, 10 00
Mukwonago, Cong. ch. 20 00
Rhinelander, Cong. ch. 16 50
Wauwatosa, 1st Cong. ch., toward support Rev. R. S. Rose, 100 00——267 92

Minnesota

Benson, Cong. ch. 3 42
Biwabik, Cong. ch. 1 50
Brainerd, Peoples' Cong. ch. 2 80
Cannon Falls, 1st Cong. ch. 4 00
Duluth, Pilgrim Cong. ch. 24 00
Hasty, Cong. ch. 3 10
Hawley, Cong. ch. 2 00
Lake City, 1st Cong. ch. 2 20
Little Falls, 1st Cong. ch. 1 76
Marietta, Cong. ch. 2 03
Medford, Cong. ch. 3 00
Minneapolis, Plymouth Cong. ch., 165.92; Lyndale Cong. ch., 17.50; 5th-av. Cong. ch., 15; Linden Hills Cong. ch., 11.40; Pilgrim Cong. ch., 10.84; Fremont-av. Cong. ch., 10; Temple Swedish Cong. ch., 3; Oak Park Cong. ch., 1; Minnehaha Cong. ch., 1, 235 66
Northfield, Cong. ch. 100 00
Pelican Rapids, Cong. ch. 10 00
St. Paul, Olivet Cong. ch. 20 00
Sherburn, Cong. ch. 1 60
Spring Valley, Cong. ch. 8 00
Wadena, Cong. ch. 11 78
———, Friends, 100 00
———, Matured Cond'l Gifts, 1,200 00— 1,736 85

Iowa

Charles City, Cong. ch. 49 50
Clinton, Cong. ch. 17 00
Manchester, Cong. ch. 22 00
Monticello, Cong. ch. 25 00
Otho, Cong. ch. 20 00
Traer, Cong. ch. 44 00
Victor, Cong. ch. 4 00
Waterloo, 1st Cong. ch. 22 37——203 87

Missouri

Cole Camp, Cong. ch. 21 00
Iberia, Cong. ch. 12 00
Kansas City, 1st Cong. ch., Mrs. Albert Marty, in memory of Albert Marty, 500 00
Lebanon, 1st Cong. ch. 15 00
St. Joseph, 1st Cong. ch. 37 45

St. Louis, Olive Branch Cong. ch. 15 00
Webster Groves, 1st Cong. ch. 280 00——880 45

North Dakota

Dodge, Cong. ch. 2 00
Fargo, 1st Cong. ch. 9 00
Valley City, Mrs. Annie S. Greenwood, for Inghok, 10 00—— 21 00

South Dakota

Aberdeen, Cong. ch. 4 25
Buffalo, Cong. ch. 3 00
Henry, Cong. ch., Ladies' Aid Soc. 12 00
Houghton, Cong. ch. 3 20
Newell, Cong. ch. 2 38—— 24 83

Nebraska

Dodge, Cong. ch. 6 49
Fairfield, Cong. ch. 15 00
Farnam, Cong. ch. 8 00
Franklin, Cong. ch. 31 50
Grand Island, Pilgrim Ger. Cong. ch. 5 00
Leigh, Cong. ch. 15 00
Lincoln, Plymouth Cong. ch., 50; Vine Cong. ch., 43.30, 93 30
McCook, 1st Cong. ch. 50 00
Weeping Water, Cong. ch. 25 00——249 29
Less.—Omaha, Transferred to Special Donations, 50 00
199 29

Kansas

Alton, Cong. ch., Miss. Soc., Friend, for Adana, 30 00
Herndon, Cong. ch. 10 00
Kansas City, 1st Cong. ch. 4 70
Lawrence, Plymouth Cong. ch. 55 13
Manhattan, 1st Cong. ch. 22 50
Muscotah, Cong. ch. 10 00
Severy, Cong. ch. 9 45
Valley Falls, Mrs. Maria H. Crosby, 10 00
Western Park, Cong. ch. 3 57——155 35

Montana

Anita, Cong. ch. 1 06
Big Horn, Cong. ch. 75
Billings, 1st Cong. ch., 5; Community ch., 2.32; Brotherhood Conference, 10, 17 32
Custer, Cong. ch. 1 25
Froid, Cong. ch. 2 26
Great Falls, Cong. ch. 50 00
Hedges, Cong. ch. 4 25
Laurel, Ger. Cong. Brotherhood, 5 00
Medicine Lake, Cong. ch. 4 05
Pompey's Pillar, Cong. ch. 75
Sidney, Cong. ch. 9 83
Waco, Cong. ch. 25
Westmore, Cong. ch. 3 10—— 99 87

Colorado

Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 125 00
Manitou, Cong. ch. 14 20
Rocky Ford, Ger. Cong. ch., Brotherhood, toward support Rev. C. H. Maas, 12 00——151 20

Young People's Societies

Illinois.—Beardstown, Y. P. S. C. E., for Mt. Silinda, 5; Mendon, Y. P. S. C. E., for Mt. Silinda, 10, 15 00
North Dakota.—Oberon, Y. P. S. C. E. 1 17
Kansas.—Lawrence, Plymouth Y. P. S. C. E. 3 06
19 23

Sunday Schools

Texas.—Muleshoe, S. S., for work among Armenians, 9 77

Illinois.—Chicago, Bethany Union S. S., 70.72; do., Pilgrim C. S. S., 15; La Salle, 1st C. S. S., 10, 95 72
Wisconsin.—Racine, 1st C. S. S., 120; Sturgeon Bay, Hope C. S. S., 7.43; Tomah, 1st C. S. S., 4.50, 131 93
Minnesota.—Fergus Falls, C. S. S., for Africa, 2.50; Walnut Grove, C. S. S., 5.48, 7 98
Iowa.—Ottumwa, Plymouth C. S. S., 4; Waterloo, 1st C. S. S., 8.40, 12 40
South Dakota.—Henry, C. S. S., 1.27; Newell, C. S. S., 6.84; Oldham, Drakola C. S. S., for Turkey, 21.32, 29 43
Nebraska.—Weeping Water, C. S. S. 34 22
Kansas.—Kansas City, 1st C. S. S., .30; Lawrence, Plymouth C. S. S., 3.06, 3 36
Montana.—Billings, Community S. S. 1 53
Colorado.—Colorado Springs, 2d C. S. S., for Africa, 2 12
328 46

PACIFIC DISTRICT

Idaho

Genesee, Federated churches, 5 00
Wallace, Cong. ch., toward support of missionaries, 25 00—— 30 00

Arizona

Tombstone, 1st Cong. ch. 20 00

Washington

Anacortes, Cong. ch. 4 16
Bellingham, Cong. ch. 14 58
Brewster, Cong. ch. 3 25
Cheney, Cong. ch. 3 38
Elk, Cong. ch. 2 60
Everett, 1st Cong. ch. 16 85
Metaline Falls, Cong. ch. 5 00
Olympia, Cong. ch. 7 01
Orchard Prairie, Cong. ch. 4 87
Seattle, Plymouth Cong. ch., 500; Prospect Cong. ch., 15; Keystone Cong. ch., 14; Green Lake Cong. ch., 12; Fauntleroy Cong. ch., 9.68; Columbia Cong. ch., 4.01; Oak Lake Cong. ch., 1.95, 556 64
Spokane, Plymouth Cong. ch., 18.20; Westminster Cong. ch., Friend, 10, 28 20
Sylvan, Cong. ch. 3 25
Vera, Cong. ch. 5 00——654 79

Oregon

Smyrna, Cong. ch. 6 45

California

Ceres, 1st Cong. ch. and S. S. 10 48
Chula Vista, Cong. ch. 6 71
Claremont, Cong. ch., of which 250 for evangelistic work, Smyrna, from Men's Union, 347 56
Eureka, Cong. ch. 13 80
Hawthorne, Cong. ch. 2 98
Long Beach, Cong. ch. 26 35
Loomis, Cong. ch. 14 95
Los Angeles, 1st Cong. ch., 56.67; Park Cong. ch., 10.38; Garavanza Cong. ch., 6.20; Olivet Cong. ch., 6.20; Bethany Cong. ch., 3.97; West End Cong. ch., 1.74, 85 16
Manhattan, Cong. ch. 1 71
Mill Valley, Cong. ch. and S. S. 4 52
Monrovia, Cong. ch. 9 35
National City, Cong. ch. 5 18
Oakland, Calvary Cong. ch. 3 02
Ontario, Cong. ch. 18 60

Orland, D. H. Wood, 5 00
Pacific Grove, Cong. ch. 31 63
Paradise, Cong. ch. 1 44
Pasadena, 1st Cong. ch., 54.25; West Side Cong. ch., 50.68; Lakeav. Cong. ch., 46.81; Pilgrim Cong. ch., 8.68, 160 42
Petaluma, Cong. ch. 15 19
Pittsburg, Cong. ch. 1 44
Pomona, Cong. ch. 69 75
Porterville, Cong. ch. 1 28
Redlands, Cong. ch. 85 25
Redondo Beach, Cong. ch. 4 65
Riverside, Cong ch., toward support Rev. W. C. Miller, 165 00
Sacramento, Cong. ch. 5 68
Salida, Cong. ch. 4 95
San Bernardino, 1st Cong. ch. 5 79
San Diego, 1st Cong. ch., 43.73; Park Villas Cong. ch., 5.27, 49 00
San Francisco, Bethany Cong. ch., 11.50; Ocean View Cong. ch., 3.45, 14 95
San Juan, Cong. ch. 2 30
Santa Barbara, Cong. ch. 18 21
Santa Rosa, 1st Cong. ch. 10 93
Saratoga, Cong. ch. 34 56
Smyrna, Cong. ch. 6 45
Sunnyvale, Cong. ch. 10 93
Sunol Glen, Cong. ch. 3 54—1,252 26

Hawaii

Honolulu, Central Union ch., of which 50 from W. A. Bowen, toward support Rev. D. R. Wickes and 50 from do., toward support Rev. R. M. Cross, 3,766.24; Mrs. M. H. Snow, 4.75, 3,770 99
Kohaha, Union ch. 19 35
———, Churches through Hawaiian Board, 58 85—3,849 19

Young People's Societies

Hawaii.————, Y. P. S. C. E., through Hawaiian Board, 6 05

Sunday Schools

Washington.—Everett, East C. S. S., 7.61; Toppenish, C. S. S., 10, 17 61

MISCELLANEOUS

Alaska

Valdez, Cong. ch. 15 50

Mindanao Medical Work

New York, Scarsdale, Friend, 100 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 9,626 32
For housekeeping grant for missionary, Madura, 75 00
For touring grants for missionaries, Madura, 68 96
For repairs, girls' school, Tientsin, 72 00—9,842 28

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer, 10,000 00

For Lucy Perry Noble Bible School, Madura, 1,200 00—11,200 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer, 2,800 00

23,842 28

Additional Donations for Special Objects

Maine.—Hampden, C. S. S., for native helper, care Rev. R. A. Hume, 15; Portland, State-st. Cong. ch., for work, care do., 168.83, 183 83

New Hampshire.—Franconia, Gracia Moule, for native helpers, care Rev. C. L. Storrs, 140; Meriden, students of Kimball Union Academy, for pupil, care Miss Isabelle Phelps, 10; ———, Friend, of which 100 for use of Dr. and Mrs. H. N. Kinnear, 900 for use of Rev. C. A. Stanley, and 400 for work at Mt. Silinda, 1,400; ———, Friend, toward purchase of Swei Te Chow property, 500, 2,050 00

Massachusetts.—Amherst, Rev. John A. Hawley, for Hawley Memorial Building, China, 4,000; Boston, a Sunday school class in Dorchester, for native helper, care Dr. E. L. Bliss, 37.50; do., Henry P. Kendall, for work, care Rev. A. H. Clark, 25; Cambridge, Mrs. N. W. C. Holt, deceased, for hospital work, care Dr. and Mrs. H. N. Kinnear, 5; Canton, Abner Morse, for Battalagundu, care Rev. B. V. Mathews, 100; Haydenville, Y. P. S. C. E., Hattie Rice Memorial Fund, for work, care Rev. C. A. Nelson, 6.80; Malden, 1st C. S. S., for pupil, care Harold B. Belcher, 20; South Hadley, Christian Assn., Mt. Holyoke College, for King School, care Miss C. R. Willard, 25; Wellesley Hills, Mrs. Samuel B. Green, for use of Dr. H. N. Kinnear, 10; Winchester, 1st Cong. ch., Friends in Woman's Auxiliary, for scholarship, care Rev. E. H. Smith, 15; Worcester, Hope Cong. ch., for native helper, care do., 30; ———, New England Chinese Sunday School Workers Union, for Harriette Carter Memorial, 112.25; ———, E., toward purchase of Swei Te Chow property, 100, 4,486 55

Rhode Island.—Providence, Central Cong. ch., for use of Rev. P. L. Corbin, 163 00

Connecticut.—Litchfield, Cong. ch., Daisy Chain Mission Circle, for pupil, care Mrs. T. W. Woodside, 3; Mansfield Center, Charles H. Learned, for pupil, care Rev. E. H. Smith, 10; Meriden, Rev. Geo. T. Washburn, for students, care Rev. W. M. Zumbro, 35; New Haven, Pilgrim Cong. ch., Young Ladies' Mission Circle, for use of Rev. E. H. Smith, 25; Southport, Mr. and Mrs. John H. Perry, for work, care Rev. Wm. B. Stelle, 100, 173 00

New York.—Brooklyn, Mrs. J. L. Roberts and daughters, for pupil in Byculla School, care Miss A. L. Millard, 30; Buffalo, Mrs. Sarah C. Whittemore, for Colburn School, care Rev. R. A. Hume, 40; Canandaigua, Cong. ch., Foreign Miss. Soc., for work, care Rev. G. G. Brown, 100; Clifton Springs, Mary Alice Thayer, toward multigraph for Rev. W. O. Pye, 25; Cortland, 1st C. S. S., for use of Miss Diantha L. Dewey, 50; New York, students of Collegiate School, for pupils, care Rev. E. H. Smith, 80; do., G. S. Eddy, for work, care Rev. B. V. Mathews, 100; do., E. D. Pouch, for use of Rev. J. J. Banninga, 25; do., Mrs. J. S. Coleman, 10, and Warren Coleman, 10, both for student, care Rev. E. H. Smith, 20; Perry Center, 1st Cong. ch., E. W. Cooper, for pupil, care Rev. E. H. Smith, 10; do., do., Mr. and Mrs. E. H. Butler, for work, care do., 5; do., 1st C. S. S., Young Men's Class, for pupil, care do., 10, 495 00

New Jersey.—Collingswood, Edith L. Thomas, for native pastor, care Rev. E. H. Smith, 50 00

Pennsylvania.—Gettysburg, Alice Gulden, for pupil, care Rev. and Mrs. P. L. Corbin, 10; do., estate of Mrs. Katie G. Houck, by J. L. Williams, Ex'r, for hospital, care Dr. H. N. Kinnear, 100, 110 00

Ohio.—Columbus, 1st Cong. ch. and S. S., for work, care Rev. M. S. Frame, 550.31; Kingsville, Mrs. Sarah C. Kellogg, for hospital, care Dr. H. N. Kinnear, 4; North Olmsted, Cong. ch., O. A. Risk, for native worker, care Rev. F. E. Jeffery, 25; Oberlin, Oberlin-Shansi Memorial Assn., of which 500 for schools in Shansi, 60 for new school building, Taiku, and 263.58 toward salary of Lewis Davis, 823.58; do., Mrs. H. P. Pond, in memory and honor of Mrs. Minnie J. Mawhir Sanders, for Dondi Institute, care Mrs. W. M. Stover and Mrs. M. M. Webster, 10, 1,412 89

Virginia.—Petersburg, Mrs. Margaret L. Eddy, toward motor car for Rev. J. J. Banninga, 25 00

Texas.—Cisco, Mrs. A. B. Johnson, for hospital, care Dr. and Mrs. H. N. Kinnear, 5 00

Illinois.—Chicago, St. Paul's Evan. ch., for work, care Dr. C. W. Young, 100; do., M. A. H., of which 50 for King School, Marsovan, and 25 for use of Miss C. R. Willard, 75; do., Friends, for school for street children, care Rev. F. B. Bridgman, 53; Evanston, Mrs. Chas. G. Dawes, for pupil, care Rev. R. A. Hume, 15; Galesburg, Central Cong. ch., Covenant Daughters, for bed in hospital, care Dr. H. N. Kinnear, 10; Oglesby, Union ch., of which 62.50 for native helper, care Dr. W. A. Hemingway, and 37.50 for North China College, care Rev. H. S. Galt, 100; Peoria, Union Cong. ch., Friend, for work, care Rev. P. L. Corbin, 10, 363 00

Michigan.—Detroit, Brewster Y. P. S. C. E., for pupil, care Rev. E. P. Holton, 12; Holland, J. B. Nykerk, toward motor car for Rev. J. J. Banninga, 5, 17 00

Wisconsin.—Florence, Harald Rasmussen, for hospital, care Dr. H. N. Kinnear, 1; Janesville, Mrs. Chas. E. Ewing, for woman's work, care Miss Carolyn T. Sewall, 25, 26 00

Iowa.—Grinnell, Friend, for native preacher, care Rev. E. H. Smith, 25; Iowa Falls, Mrs. F. D. Peet, for pupil, care Miss Frances K. Bement, 7, 32 00

Missouri.—Old Orchard, Y. P. S. C. E., for native helper, care Dr. F. F. Tucker, 26 00

Nebraska.—Omaha, 1st Cong. ch., Dr. Palmer Findley, for pupils, care Rev. B. V. Mathews, 60; do., do., Transfer from regular donations, for do., 50; Rokeby, C. S. S., Knights of Honor Class, for work, care Dr. F. F. Tucker, 8, 118 00

Kansas.—Ottawa, Mrs. Geo. F. Stephenson, for work, care Miss Grace A. Funk, 30 00

California.—Mill Valley, Mrs. Ernest A. Evans, for East-st. work, care Rev. E. W. Galt, 100 00

Canada.—Wiarton, Thomas Baldwin, of which 40 for native helper, care Rev. E. H. Smith, and 10 for hospital, care Dr. H. N. Kinnear, 50 00

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For work, care Rev. R. L. Abraham, 5 00
For pupil, care Mrs. H. A. Maynard, 5 00
For Mrs. Lorinda R. Wood Memorial Room in hospital, care Dr. Ruth P. Hume, 12 50
For work, care Miss E. B. Fowler, 30 00
For pupil, care Miss Clara H. Bruce, 25 00—— 77 50

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer

For pupils, care Rev. R. A. Hume, 7 50
For pupil, care Miss J. E. Payne, 25 00
For work, care Miss F. K. Bement, 25 00—— 57 50

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For College of Home Economics at Doshisha, care Mrs. Otis Cary, 10 00
For pupil, care Mrs. O. S. Johnson, 43 00—— 53 00

Income D. Willis James Foundation

For International College, Smyrna, 3,000 00

Income St. Paul's Institute

For St. Paul's Institute, 112 50

China Medical Board

Toward running expenses of Tehchow Hospital, 259 69

13,476 46

Donations received in April, 67,981 26
Legacies received in April, 17,310 87

85,292 13

Total from September 1, 1917, to April 30, 1918. Donations, $629,582.75; Legacies, $74,964.62 = $704,547.37.

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. William W. Jordan, 20 00

Atwater Memorial Fund

Ohio.—Oberlin, Mrs. H. P. Pond, 25 00

Work in the Philippines

New York.—New York, K. 300 00

Advance Work in the Philippines

Oregon.—Portland, J. H. Abbott, 25 00

Angola Fund

Georgia.—Savannah, 1st Cong. ch. 13 88
Florida.—Tallahassee, Pilgrim Cong. ch. 1 25
Alabama.—Athens, Trinity C. S. S., 8; Shelby, 1st Cong. ch., 3; Talladega, 1st Cong. ch., 27.50, 38 50
Mississippi.—Caledonia, 1st Cong. ch. 1 00
Porto Rico.—Santurce, Blanche Kellogg Institute, 1 50

56 13

Amanzimtoti Theological Training School Fund

New Hampshire.—Concord, Chas. T. Page, 5; Rev. Geo. Harlow Reed, 1; Derry, C. S. S., 10, 16 00

Massachusetts.—Fitchburg, Calvinistic C. S. S., 25; Haverhill, Mabel A. Watson, 5; Newburyport, Mrs. Larrabee, 2; do., Friends, through Geo. H. Bliss, 70.65; Northampton, Audrey B. Butler, 5; Quincy, Wm. Binley, Jr., 100; ———, Friends, through Rev. James D. Taylor, 6, 213 65

New York.—New York, Roberts Walker, 30 00

California.—Los Angeles, Mrs. Elizabeth C. Fisher, 10 00

269 65